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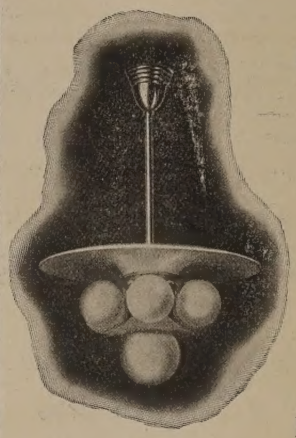

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GODLY SORROW AND WORLDLY SORROW.

IN our Lenten thought concerning sin and repentance, we may be helped by keeping in mind St. Paul's distinction between "godly sorrow" and "the sorrow of the world."

To be sorry for the wrong that one has done is natural and all but universal; and yet sorrow alone is not repentance, nor can we say that all sorrow for sin is of the kind that proves availing. There is sorrow "with a view to God," and there is sorrow "with a view to the world"; the former of which, according to St. Paul, "worketh repentance," while the latter "worketh death." Our grief over transgression, therefore, restores life or fails to restore it, according to whether it be sorrow in respect to God or sorrow in respect to the world.

This is a matter in which we may easily go wrong, and satisfy ourselves with a sorrow for sin which has no power to restore life.

Let us take for illustration the sin of untruthfulness, from which as a seat of moral disease in the heart, spring the various kinds of dishonesty which ruin souls and corrupt society.

A "sorrow of the world" over untruthfulness is a man's selfish regret that after awhile, in consequence of his deception, he may be overtaken with loss of reputation, loss of station, loss of influence. This in itself is a low view to take of transgression; the utter inadequacy of which will betray itself in various ways and at every turn. Such sorrow does not root itself in a keen realization that wrong has been done, but springs rather and tardily from the disclosure of the wrong. If through adroitness visible harm has been averted, more than likely it will seem to this sinner that no wrong has been done at all.

How can there be life from such misdirected and imperfect sorrow? It "worketh death," not only in the defect of its moral motive, but also in the fact that, being in respect to the world rather than in respect to God, it meets no message of a deliverer, but can only beat itself in vain against the world's stubborn unwillingness to forgive.

In mighty contrast with this defective and inadequate sorrow of the world," stands "godly sorrow"—grief in respect to God—of which St. Paul declares that it "worketh repentance to salvation, which none will ever regret."

Think again of the sin of untruthfulness. Godly sorrow for this springs primarily from a man's keen appreciation of the fact, that to be false is above all an offense against the God of Truth. Our relationship to God is harmed the moment this sin is committed. In one who realizes this bodeful fact, grief is immediate. The movement, therefore, toward repentance begins at once, and there is little likelihood of long deflection from the path of honor. The godly penitent meets God the deliverer; his sorrow issues in the washing away of guilt through Christ. Contrition (counter-action) follows; and if through the wrong done harm has been wrought to men, there will be reparation and restitution, of course, for the revival of the sinner's right relationship to God will be felt to demand the setting straight of his relationship to man.

Through Lent, and at all times, let this therefore be the cry of our wounded hearts: "O God, against Thee only have I sinned, and done this evil in Thy sight." B.

He who acts with a view to please God alone, wishes to have that only which it pleases God that he should have, and at the time and in the way which may be most agreeable to Him; and, whether he have it or not, he is equally tranquil and contented, because in either case he obtains his wish, and fulfils his intention, which was no other than purely to please God.—*Lorenzo Scupoli.*

AD CLERUM.

"Absconditum nanque peccatum ubi nulla voce confessionis aperitur, immo et superbiae defensionis scuto contegitur. Ibi inquitas ita colligata est, ut solvi aut dimitti non possit. . . . Et quidem nunc coram hominibus peccatum suum abscondit, et coram Deo cum abscondere non possit, impoenitenti corde defendit. . . . Peccatum suum dissimulare ad tempus et abscondere potest, sed in tempore suo cuncta cordis ejus occulta cum dolore manifestabuntur."—*Rupert. in Osee, lib.* 6.

"Quamdiu peccator ornatus incedit, id est, in peccatis suis superbit, quandiu pulcram cervicem erigit, complacendo sibi, lactabundus quod male fecerit, et exultans in rebus pessimis, quodammodo nescit Deus quid faciat illi; nescit misericordia quali aditu ad illum veniat remota severitate judicii; atque idcirco cum dixisset sententiam judicialem, populus durae cervicis es, semel ascendam in medio tui et delebo te, protinus consilum offerens, depone ornatum tuum, ut sciam quid faciam tibi, idest, humiliare poenitendo, ut miserear tui."—*Idem. lib.* 4.

IS PERJURY THE CRIME OF THE AGE?

THERE are many indications that it is.

The sixteenth and seventeenth centuries were replete with bloodshed in the name of religion and with deeds upon which we look back with horror; but they were days of stern reality and of unbending sincerity in religious belief. No torture was horrible enough to induce a Catholic to forswear his belief in the efficacy of the Mass, nor to lead a Protestant to accept the Pope's supremacy. As the majority set up their faith and required conformity on penalty of torture and death, so the minority accepted the issue, and went cheerfully to the stake or to other forms of torment rather than forswear their belief.

Oaths were administered, in the full knowledge that men of any party current would die rather than take them falsely upon their lips. Bishop Fisher went to the Tower rather than swear that the marriage of Henry VIII. and Catherine was illegal and invalid, though offering to swear allegiance to the issue of Anne Boleyn; confronted with the oath a second time, he went to the block for his refusal to take it. Sir Thomas More was beheaded because he confided to a false friend that he did not accept the supreme headship of the King over the Church. From that time for a century and a half it was the commonest occurrence in England and throughout Europe for men to choose violent deaths rather than to swear to a religious belief differing a hair's breadth from what they held. Test acts were passed in the full belief that an oath would be an insurmountable obstacle to a member of the minority accepting any office or favor to which it was a condition. Finally, the apostasy of James II. left England with an oath against the Roman Catholic faith as a protection to the Protestant supremacy of the nation, so violent that Christian consciousness shudders at it in these less partisan days when, at infrequent intervals, a new King, ascending the throne, takes it upon his lips; but no claimant of the throne has refused to swear to it.

Such was the attitude of our fathers of the sixteenth and seventeenth centuries toward the sacredness of oaths. What is our attitude to-day?

The King of Spain—"His Most Catholic Majesty"—woos a German-English princess and, whether for love or for reasons of state, a marriage is arranged. The princess, as daughter of a German Lutheran, may be presumed to have had some affinity with her father's religion. She was baptized in infancy by a Presbyterian minister in Scotland because it was convenient for her mother to be in Scotland; confirmed in England, attended Presbyterian services when in Scotland and Church services when in England—as all the British Royal family do, totally disregarding any canon law of either body; and now, as preliminary to her marriage to the King of Spain, she becomes a "Catholic," forswearing the religions of Scotland and England alike, without a tremor. What must be the mental attitude toward truth, toward oaths, and toward the Christian religion, of such an unhappy woman, who can profess Presbyterianism in Scotland, Anglican Churchmanship in England, and Roman Catholicism in Spain, simply as the one or the other may be more convenient in one circumstance and another?

And then we come to this American Church. We find a priest presented for trial on charges of taking an oath upon his lips to teach one form of doctrine, and then actually teaching other doctrine altogether inconsistent with the first; and instead of the Church rising as one man determined that *if these charges are true*—making the issue one of fact alone—the man shall be hurled from the priesthood of the Church as a perjurer, unfit to stand as a representative of the God who is the Truth, we have, apparently, a whole party in the Church who absolutely ignore the moral issue, and refuse to countenance the attempt of the Church to protect herself and her children from false swearers. How can one believe in the honor of such a party?

And with men of high standing in the Church thus oblivious to the dictates of honor, and thus tolerant, if not defenders, of perjury, it is not strange that the same depravity is witnessed in the world. The record of recent legal investigations into insurance mismanagement, into the oil trust, and into many forms of trust operation, has been one of the most monumental exhibitions of perjury on the part of men of high standing as gentlemen, that the world has ever seen. Witnesses raise their right hand toward heaven while they flippantly take upon themselves the oath to tell "the truth, the whole truth, and nothing but the truth"; and then, in response to question after question put to them as to their own actions, they smilingly answer, "I don't remember"; "I do not know." And our religion has become so softened that no preacher warns them that "all liars"—not even trust magnates, insurance officials, and priests of the Church are excepted—"all liars shall have their part in the lake which burneth with fire and brimstone, which is the second death." The popular theology of fashionable churches, supported by wealthy men of this type, no longer believes in these puerilities!

Take another instance. Bishop Hare, in an interview published recently in the New York *World,* says, with respect to South Dakota divorce colonists:

"Ninety-five out of every hundred persons who have come here seeking divorce swear that they are bona-fide residents and then turn their bona-fides, their good faith, upside down within a few days or a few weeks after they have secured a favorable decree from our courts. What decent people in their old neighborhood think of persons who thus trifle with honor I do not inquire. Our lawyers and our judges must know that this is playing fast and loose with our laws."

But every casual spectator knows that this condition is not confined to South Dakota, nor to actions for divorce. Judges have repeatedly said that the perjury of persons who appear as parties to or as witnesses in lawsuits is of extraordinary dimensions.

Take it in the civil service. What is back of the continual disappointment which we have felt as now one, now another in trusted positions in the government has proven to have violated his trusts by petty or flagrant "grafting"? Seldom has one acknowledged his wrong dealing; practically all have denied it. There was no adherence to truth; yet many of the higher officials who have fallen had taken solemn oaths to be faithful to their trusts.

NEED WE CITE any more examples? Society and even the Church are honeycombed with the spirit of perjury. Of what avail would test oaths be now? Would any sort of test oath have kept any monarch now on any European throne, from his kingship? Is there enough reality to the religion of most men, to restrain them from swearing to another religion or to no religion—for a consideration?

Suppose it were possible for new test acts to be legally enacted against religious beliefs. How many of us would go to the block, with Fisher and More, rather than swear that a given marriage was lawful when we believed that it was not? How many would go to the stake rather than assert an interpretation of the Holy Eucharist, whether low or high, which they did not hold, as did thousands, holding beliefs all the way from Zwinglianism to Romanism, during the reigns of the Tudor kings and queens? How many would go to prison rather than omit their Christmas communion, as did a whole congregation in London in 1637?

The questions do not suggest optimistic answers; and somehow one seems to hear above them that other question asked by our Lord but never answered: "When the Son of man cometh, shall He find faith on the earth?"

IS THE CHURCH powerless to combat this condition? Ah, but she has not yet cleared her own skirts. We must not forget that perjury is flaunted in her face by her own ordained priests, and there are not wanting those among the most powerful of her sons who defend them in it.

What, then, can the Church say to the perjurer on the wit-

ness stand? to the oil or the iron or the insurance magnate who swears that he has "forgotten" what he has done?

Well, the gates of hell have not prevailed against the Church. Her Elijahs may yet learn that there are many priests who have not bowed the knee to Baal. She had priests in England who braved prison doors only a quarter century ago, for their faith. She has prophets who will not prophesy falsely, be the glamour and the hypocrisy and the rewards of the world what they may. She has men brave enough to denounce falseness to an oath, whether by priest or layman, rich man or poor man, in a pulpit, before a New York investigating committee, or in a Dakota divorce court.

Why should Lent be a season for confessing venial sins and neglecting sores that are eating the life out of society, the State, and the Church? Why are we not big enough to preach the old gospel of truth and uprightness, of fealty to promises and reverence for oaths; of heaven as the reward of those who, casting all their care upon One who is the Truth, will die rather than be untrue to Him, and of a lake that truly burns with some sort of "fire and brimstone," however spiritual and immaterial its component elements may be, in which "all liars" shall have their portion?

For only as the Church is true to her divine Lord is she worth maintaining in the world. She is utterly false to Him when she is tolerant of perjury, whether by priest or by people.

ON another page will be found a summary of the presentment made by the Standing Committee of the diocese of Western New York against the Rev. A. S. Crapsey, D.D., upon charges which are sent to the ecclesiastical court for trial next month. It will be seen that the charges allege not only the expressions of the defendant as printed in his book, *Religion and Politics,* but also a sermon preached on December 31st, 1905, which, if the allegations be sustained by proof, seems to contain a very direct denial of the Virgin Birth of our Lord. The charges enumerate two distinct offences; the one being heretical teaching and the other unfaithfulness to the ordination vows of the priest-defendant. The one charge is made in order to vindicate the right of the Church to protect her official teaching; the other, to protect her from the immoral conduct of a priest alleged to have deliberately violated his vows.

It must be remembered that the issue being tried is one purely of fact. The court does not determine what is the faith of the Church. That is not likely to be questioned. The question at issue is whether Dr. Crapsey's words cited, directly impugn that faith which he has sworn to teach. Should the question be answered by the court in the affirmative, the defendant priest will then be sentenced by his Bishop to censure, suspension, or deposition, unless he shall appeal to the court of review constituted by the last General Convention. Should it be answered in the negative, it would not in any sense weaken the faith of the Church; it would only hold that the particular utterances cited were not so clearly inconsistent with the faith as to subject the defendant to a canonical penalty. The priest, and not the Church, is on trial.

A priest may easily be untrue to the teaching of the Church, and yet, by reason of the vagueness and haziness of his utterances, give no direct denial to any article of the faith. On the other hand, it is not enough that he should refrain from denying the faith; his promise is, positively, to "minister" it, and "to banish and drive away from the Church all erroneous and strange doctrines." He is liable to discipline not only in case he denies, *but also in case he fails to affirm* the doctrines of the Church. The legal proof, however, either of denial or of failure to affirm the faith, is not always easy to obtain. Whether such proof is forthcoming in the present unhappy case must be for the court to determine.

We trust the trial may proceed in a dignified and courtly manner, giving every opportunity to the priest defendant to clear himself of the serious charges made against him. We shall hold, for our part, that the issue before the ecclesiastical court is one that may not properly be discussed in our columns while the case is pending.

THIS is the season when it is especially timely to press the matter of early Confirmation. Let it be remembered that one of the "great gulfs" between East and West in Catholic Christendom is over the question of the age of Confirmation of children which, in the East, is administered in infancy. The Western custom of postponing the sacrament until the arrival of years of discretion has much to commend itself, always provided that years of discretion be assumed to be those years in which the child mind makes choice *as a child,* and not as an adult. The Western practice is too often unduly exaggerated among Anglicans.

The whole tenor of the Confirmation office and of its rules presumes that children, and not adults, are the subjects of confirmation. They are to be *brought* to the Bishop; not to be urged to come to him. The time fixed is *so soon* as they can say the Creed, etc.

The personal assumption of baptismal vows by the child is incidental to the office only; it is not, in itself, Confirmation. The essence of Confirmation is the gift of the Holy Spirit. The child should be trained, as a child, to receive the Lord Jesus in the Holy Eucharist, for which Confirmation is the necessary preparation.

To permit the children to "wait and choose for themselves" is neither logical nor kind to them. Our Lord chooses them; they are not left to choose Him. They need the assistance of His grace; it is not kind to hamper them by keeping it from them. And as they grow older, the impressionable age passes. They cannot easily come "as little children." The probability increases that they will not come to Him at all. And so one more of the Church's baptized children strays from the ideal which the Church has held up to it in the baptismal office.

Parents and Sunday School teachers, quite as truly as the parochial clergy, may well take this matter into consideration at the beginning of this Lenten season.

MASSACHUSETTS Churchmanship is sometimes in peril of being misjudged by those who would take Dr. Nash's recent letter as exhausting its characteristics. Quite apart from the clergy who are identified with the great Catholic Revival there, a large body of loyal and intelligent lay-folk holds to the ancient Faith and welcomes its proclamation in season and out of season. Even among those not commonly suspected of "orthodoxy" there is a readiness to appreciate eloquence, wisdom, and piety, when all three blend in some one great figure who is valiant for the Truth upon the earth.

The Bishop Coadjutor of Fond du Lac has been preaching a twelve days' mission at the Church of the Advent in that city; and many will be interested in the following paragraph which "The Listener" published at the head of his column in the Boston *Transcript* of March 7th:

"Boston has been fortunate in pulpit orators. Father Taylor, Minot Savage, and Bishop Brooks were worthy successors of the great preachers of the historical period—the Mathers, Moody, Cheverus, Buckminster, and Channing; but for a long time our people have not had the opportunity of listening to a Christian protagonist so great in hortatory gifts as the Western ecclesiastic, Bishop Weller of Fond du Lac, who is preaching at the Church of the Advent every evening this week. The ascetic countenance, illuminated by a searching eye which flashes under an over-hanging brow like Webster's, is alternately threatening, pleading, winning. At one moment he is rigid, authoritative, dogmatic—anon he is leaning right over his desk with outstretched arms, as one who would embrace and draw to himself the hearer for whose soul he is yearning. His voice can be likewise harsh and tender, as the spirit moves it, a trumpet and a flute, while his use of the pause—the boldest and, with real power, the most effective oratorical instrument—is astonishingly impressive. This is not the place to treat of the matter of Bishop Weller's mission preaching, but no hearer can fail to recognize that the wonderful results are the fruits of unconscious art associated with the fervor and sincerity of faith and feeling in a good man."

THIS, clipped from the Chicago *Tribune,* is exceedingly suggestive:

"BALTIMORE, MD., March 4.—[Special.]—Saloonkeepers of this city have protested against an Episcopal rector putting pool tables in his chapel for young men, because it hurts the saloon business."

Assuming, of course, that pool tables were placed in proper places in the parish house and not in a "chapel," this reported protest of saloonkeepers would seem a full vindication of the wisdom of an "institutional church" in that particular place.

A work in behalf of religion that draws men away from saloons is not necessarily bringing them into the Church or into touch with their divine Lord; but it is undoubtedly doing good as far as it goes.

ANSWERS TO CORRESPONDENTS.

AMEN.—Probably the reason upon which liturgiologists base the statement that the *amen* to the Invocation before the sermon is said by

priest only, is that the Invocation is his own personal consecration of, or aspiration upon his forthcoming words.

L.—Fisher's *History of the Christian Church* is very satisfactory in many respects and generally accurate, but written, as it is, from a sectarian standpoint, cannot be accepted as interpreting correctly the facts which pertain to the Church's ministry and claims.

G. A. C.—The most prominent of the Reformed Episcopal bishops is Bishop Cheney, whose address is 2409 Michigan Avenue, Chicago.

E. L.—(1) We are too devoid of authority to be able to say what use in ceremonial is "correct"; the four genuflections are in accordance with McGarvey and with *Ritual Notes*, not with Dearmer.—(2) It is not of the slightest consequence upon which side one begins to extinguish the altar lights.

C. C.—An excellent work on the rationale of Catholic ceremonial as interpreted by the Church of England, is Frere's *Principles of Religious Ceremonial* (Longmans, $1.40); and, on a much smaller scale, for popular use, Wilson's *Why and Wherefore* (Y. C. Co., 25 cts.).

E. R. D.—For a discussion of theories concerning the birth of the soul, see Liddon's *Some Elements of Religion* (Longmans, $1.00), pp. 93-104; for a brief summary of the Church's teaching on the subject, Hall's *Doctrine of Man* (Y. C. Co., 75 cts.), pp. 51-53.

RATIO AND PROPORTION.

HOW long, O Lord, how long will it take the rich men and women of Christendom to learn the Rule of Three as applied to Christian giving!

When in looking over the report of the American Bible Society or the Board of Foreign Missions, we see opposite the sum of five dollars, the name of someone (only too often a woman) whose name is a synonym for wealth beyond the dreams of avarice, we are inclined to say: Go to your maid, Madame Dives, consider her ways and be decently liberal." It has been asserted by the newspapers that before the average missis goes to church, Sunday morning, she examines her *porte monnaie*, and if it contains no dimes or nickels, she gets her maid to change a quarter for her, so she may have the wherewithal for letting her light shine before men. When the maid goes to church in the evening, she puts that quarter on the collection plate.

In a novel that our mothers used to read, a clergyman's son rather scandalized his good mother by declining to join in the general laudation of a neighboring nobleman, a man of immense wealth, on account of his liberal gifts to the poor at Christmas time. "Yes," said he, "I know Lord X—— has distributed a good many tons of coal and pairs of blankets among his tenants, but let us take a mathematical view of the matter. As Lord X——'s income is to my father's stipend, so are those tons of coal to one lump of coal, or those blankets to about a square inch of blanket, and yet, if my father were to hand out one lump of coal and a little piece of blanket at Christmas, not even you would think him liberal. If, on the contrary, Lord X—— were to give as my father gives, there would be no suffering from want among his tenantry, and their bodies being cared for, it would be a much easier task for my father to persuade them to take some thought for their souls."

Give as the Lord hath prospered thee. It is to be feared that, as far as nine-tenths of the Dives family are concerned, this text might as well have been left in the language in which it was originally given to the world. If those whose business it is to remind them that they are only stewards, would sometimes say, instead of quoting this too-familiar text: "Give in proportion to the gifts of the poor," perhaps some of the more mathematical-minded among their hearers might go into edifying mental calculation.

There is Madame Midas, for instance, when she was informed by a district visitor that some factory girls who went to and from their shop bare-handed and with shawls over their heads, were paying the living expenses of a sick work-fellow out of their meagre earnings, she was so impressed that she ordered her carriage driven down to see the girl in her tenement house home, and spent twenty-five dollars in making her comfortable. If she did not throw bouquets at herself for this good deed, her lady friends were loud in their laudations when they heard of it, losing sight of the fact that, after leaving the tenement house, she drove to a department store and spent a hundred dollars at a lace counter.

It is true that the Rule of Three applied to the rich lady's loan to the Lord, as compared with the hard-earned dimes and quarters of the factory girls, would, in the language of the latter, have taken all the shine off of it, but still it was a beginning, and with proper instruction, Madame Midas might in time become a more profitable servant. When the gifts of the rich so increase in size as to cost one-tenth of the self-denial practised by those who give what they can ill spare, then the word destitution may be left out of our dictionaries. C. M.

EDUCATIONAL QUESTIONS DISCUSSED IN ENGLAND

Variously Considered by E. C. U., by Canterbury Convocation, and by Liberal Mass Meeting

PRIEST SECEDES FROM JESUIT SOCIETY

The Living Church News Bureau
London, Shrove Tuesday, 1906

THE second ordinary meeting of the English Union for the session of 1905-6, held under the presidency of Lord Halifax at Westminster a week ago to-night, was one of the most eventful meetings in the annals of the Union. The Great Hall of the Church House was filled to overflowing, men predominating; and the proceedings were marked by almost unbounded enthusiasm. The subject for consideration was "The Present Position of the Education Question." The noble President, who, as his speech showed, was in characteristic fighting form, said that there was only one satisfactory solution of the question, and that was a policy of justice and equality all round: "We want no favor, no privileges, we ask for nothing for ourselves which we are not ready to give to others, but we do claim —yes, gentlemen, and we will have it, too—justice for the Christian religion, and equal rights for all." How, then, in the face of their unhappy religious divisions, were these principles to be maintained? As Christians and Catholics they could not tolerate any system of national education that ignored and gave no place to the Christian religion; neither could they recognize the right of the State to invent a religion of its own, and compel all to pay for it. There must be a frank recognition by the State, as in Germany, of the religious teaching of all denominations alike, and a maintenance by the State of all schools which comply with State requirements as to educational efficiency. It was rumored that Church schools were to be compulsorily bought, and the extension of the Cowper-Temple Clause (in the Education Act of 1870, and the notorious symbol of Undenominationalism) made universal: "If so, gentlemen, the country will be covered by passive resisters from one end of England to the other. Nothing shall induce us to agree to such terms."

His Lordship also referred to the expected report of the Royal Commission, and restated distinctly the position of the E. C. U. regarding the Mass vestments and Catholic customs in general. With regard to the political situation, the Union, he said, knew no politics as such. It favored no party, it feared no party—least of all was it afraid of the new Labor Party.

Canon Brooke, vicar of St. John the Divine's, Kennington, moved the adoption of resolutions to the effect of insisting on the educational policy as outlined above.

Mr. A. Riley, in seconding, said they were in for a big fight, and meant to see it through. Canon Newbolt and the Rev. E. J. Crosse, vicar of Chesterfield, supported the resolutions, and they were carried with acclamation. Canon Newbolt again, as at the great E. C. U. meeting in defence of the Athanasian Creed, showed himself to be a platform speaker of quite exceptional power and brilliancy. Here is a passage or two from his notable speech—would that I had space for copious quotations therefrom:

"Education we believe to be a sacred thing; we believe it to be one not divided into two parts, sacred and secular, like a concert. We believe that the tree of knowledge, as that great man—would to God he were here now with us!—Dr. Liddon, said, and the tree of life should be planted by the same hands. And that there should be no divorce between the intellect and the heart, in educational methods, and I very much hope that we are not, in a fit of confidence, going to hand over Church schools to the Government. As the Bishop of Manchester said—I would ask you to notice this, it seems to me fundamental—we believe in religious education more than in religious instruction. Education is one, not a series of lectures, given by irresponsible teachers, who will teach the Bible or the Koran with equal impartiality, as one subject of instruction to those who like this particular extra."

In his trenchant dealing with the popular shibboleth of Undenominationalism, he noticed, he said, that the word "Christian" was dexterously slipped in by some of its votaries—the assumed residuum or basis which belong to what are called all Christian religions. But why?

"Are all rate-payers Christians? Are all members of Parliament Christians? Why are Socinians to be regarded as a negligible quantity? If Mohammedans, or Deists, or Agnostics appear on the Education Board (and why not?) will they leave even the Fatherhood of God as a residuum common to all? No. A new Carlyle may yet live to write of a new Robespierre in a sky-blue coat and black breeches riding to Westminster to proclaim a feast of the Supreme

Being whose cultus is to be maintained out of the rates in the interests of National righteousness."

The Canon asked why they could not accept Undenominationalism in itself and the State endowment of it?

"Because Undenominationalism is in itself a religion, and its followers are a religious sect. To endow [it] is to endow a large and popular sect—the sect of those who maintain that there are very few absolutely essential truths, perhaps, in the long run, none at all. It is a new religion constructed like some Church in Rome out of the *debris* of every sort of religious shrine. It is the popular religion, I repeat, of a large sect which is accepted by nearly all [Protestant Dissenters], but absolutely repudiated by a large majority of Church people."

It was also agreed at this E. C. U. meeting to send copies of the resolutions to the Archbishops and Bishops, the Premier, and the Minister of Education.

OPENING OF CANTERBURY CONVOCATION.

Both Houses of Convocation of the Province of Canterbury assembled for the February group of sessions on four days last week at Westminster, the proceedings being opened, as usual, with an offering of the Holy Eucharist, in King Henry VII.'s Chapel at "the Abbey." There was no meeting of the House of Laymen, as the election of members had not taken place. The Upper House, under the presidency of the Archbishop of Canterbury, first discussed and voted an Address to the King, moved by the Bishop of London. The address, after a reference to the new R. C. C., to convocation reform, and to the mission and privilege of the Church to serve the poor among our fellow countrymen, proceeded: "In many of our parishes the clergy have long been burdened with anxiety by reason of the great reduction in their income through the depreciation of land, low prices of agricultural produce, and the consequent fall in the value of tithes." The Upper House was sure of his Majesty's generous sympathy with its earnest desire that this burden may be lightened and with any well considered effort in that direction. With reference to the announcement in the King's speech at the opening of Parliament of the bringing in of an Education Bill, the House expressed itself thus: "The tradition of the Church and the labors of those who have gone before us bind us to a constant care for the great work of education, and we wish to assure your Majesty that we are heartily willing to do the best we can so to advance and improve the education of all classes that all may bear their part usefully, faithfully, and religiously for the welfare of the Realm. We trust that we shall be found ready to labor to the utmost in that effort for the management of national education to which your Majesty's words have bidden us; always guarding steadfastly those principles which we believe to be essential to the right training of the children of a Christian country." The address was ordered to be sent to the Lower House, where it was to be considered.

On the motion of the Bishop of St. Albans, it was decided that a joint committee be appointed to confer with any similar committee of the Convocation of York on the subject of a thank-offering on the occasion of the proposed Pan-Anglican Congress in 1908. Their Right Rev. Lordships then settled down to despatch of the chief business on the *Agenda*—the consideration of the question of education in view of prospective legislation. The Bishop of London proposed a resolution with the following clauses:

"(1) This House desires to remind the Church and the nation that denominational schools have not only been recognized but also encouraged by every Elementary Education Act that has ever been passed in this country, and to assert that any reversal of the system in which such schools have their acknowledged place would be an act of grave injustice unless full provision were made for safeguarding the principles they represent. (2) This House considers that a declaration on points of detail would be premature while the proposals of the Government are still unknown; but desires now to affirm its conviction that no scheme of national education can be established with justice, or accepted as permanent, unless full recognition is given to the rights of parents to obtain for their children so far as possible instruction in their own faith; that such instruction must, if it is to serve its purpose, be given within school hours, and that it is a moral necessity that all religious instruction should be given by those who can give it with genuine belief. (3) Against the adoption of an exclusively secular system of education this House makes solemn protest; regarding such a system as opposed to the religious feeling of the nation, and imperilling its standard of morality."

The Bishop of Winchester seconded the resolution, and it was supported by a number of Bishops. The Archbishop, in summing up the debate, said that he did not believe that any Government—least of all the one which had just come in under the standard of "Liberal principles"—could fail to recognize the principles set out in their resolution. The resolution was carried unanimously, and it was decided to send copies to the Premier and the Minister of Education. The Bishop of Hereford is away from England, and so he was not present to be a dissentient.

The education question was also *en evidence* before the new Lower House, which, however, began very badly—by seriously entertaining a proposal which spelt Undenominationalism. To this an amendment was proposed that any national system of education must provide for the giving of religious teaching according to the wishes of their parents to all children in all schools alike, as part of their regular daily work at the public cost, and by teachers who themselves believe what they teach. After a long discussion, the amendment was lost, 34 *pros* and 51 *cons*. Happily, however, the Lower House was then checked in its downward course by the adoption of the previous question, in view of the resolution on the Education question which their Lordships of the Upper House had sent down for its consideration; and ultimately the Lower House decided to accept that resolution. Convocation was prorogued. The *Church Family Newspaper* understands that the Minister of Education (Mr. Birrell) has decided to confer with the Primate, "with the object of ascertaining his Grace's views upon the numerous suggestions which have been made for a settlement of the Education question."

LIBERALS DISCUSS EDUCATION.

The adjourned meeting of clergy and laymen who are political Radicals, to consider the Education question, was held in St. Marylebone last Wednesday, the Rev. H. Russell Wakefield again in the chair. The chairman proposed a resolution to the effect that the State must not confer exceptional privileges on any kind of religious teaching, denominational or undenominational. This was carried. The Rev. Stewart Headlam then proposed a resolution on which the committee were equally divided, namely—"That the State must confine itself to providing secular instruction, at which alone attendance should be compulsory." Mr. Lathbury, sometime editor of the *Guardian* and afterwards of the now demised *Pilot*, seconded, and the resolution was supported by the Rev. E. Denny, vicar of St. Peter's, Vauxhall, and the Rev. C. Hallett, vicar of St. Barnabas', Oxford. After discussion, it was agreed to insert after "That" the words "in the existing circumstances of English life," and in this form the resolution was carried by 11 to 7. Thus it will be seen that the meeting which was called by the Rev. Mr. Russell Wakefield to consider his resolution in favor of Undenominationalism in public elementary education, ended by the adoption of the Rev. Mr. Headlam's resolution in favor of Secularism. And that, *mutatis mutandis*, would very likely be what would take place were Undenominationalism to be set up by the State as the basis of its "settlement" of the Education question.

PREFERMENT FOR DOLLING'S BIOGRAPHER.

The important middle class and artisan parish of Wallsend-on-Tyne, and close to Newcastle, being vacated by its rector, the Archdeacon of Northumberland, who has become one of the two new Canons Residentiary in Newcastle Cathedral, has been offered by the Bishop of Newcastle to the Rev. C. E. Osborne, and been accepted. Rev. Mr. Osborne, who has had the cure of souls in the colliery parish of Seghill, Northumberland, for over twelve years, was formerly for seven years on the staff of clergy under the Rev. Robert Dolling at St. Agatha's, Landport (then the Winchester College Mission at Portsmouth); although he is probably more widely known as the author of *The Life of Father Dolling*.

PRIEST LEAVES THE JESUIT SOCIETY.

Both the *Daily Chronicle* and the *Standard* announced last week a notable Jesuit secession—that of the Rev. Father Tyrrell, the well known philosophical thinker and spiritual writer, and by far the most eminent member of the S. J. in England. This now ex-Jesuit, who is an Irishman, was formerly an Irish Churchman, becoming a Romanist about the time that Robert Dolling and Rev. Mr. Osborne, who were then and always afterwards his two most intimate friends, were growing to be convinced Anglican Catholics. "You will be out in six months," were Dolling's last words to Fr. Tyrrell, when the latter parted from his friend (then "Brother Bob") in London in September, 1880, to enter upon his Jesuit novitiate. And now after the lapse of so many years Robert Dolling's prediction has been fulfilled in a very real way. "It has been privately known for

some time," says an authority to a *Standard* representative, "and that the severance has actually taken place will not surprise any of his friends. He held views which sooner or later were bound to bring about a cleavage between himself and the Society of Jesus." The Rev. George (late Father) Tyrrell writes to the *Daily Chronicle* to say briefly, once and for all, "that the conflict, such as it is, has been one of tendencies, not of persons; that the separation has been the result of mental and conscientious necessities on both sides, and of the so far irreconcilable antitheses with which the Church is wrestling in a period of transition; that however harsh the consequences of fidelity to one's principles may seem, yet they result from the rigor of law rather than from personal rancor."

It is proposed to erect a memorial to "Edna Lyall," the novelist, in the Church of St. Peter, Eastbourne, where she was accustomed to worship. A committee has been formed for the purpose of raising subscriptions, and determining the actual form which the memorial shall take, a stained-glass window being one part of the scheme. J. G. HALL.

SUMMER COURSE FOR CLERGY AT CAMBRIDGE, ENGLAND.

CAMBRIDGE, ENGLAND, February 24.

THE summer lectures for the clergy will be given this year at Cambridge during the fortnight July 15-28, and the arrangements will be similar to those of the thirteen previous gatherings in Oxford, Cambridge, Durham, and London. They are open to all clergymen of the Church of England, or of Churches in communion with the Church of England.

The opening service will be held in Selwyn College Chapel on Monday, July 16th, at 8:30 P. M., when an address will be given by the Lord Bishop of Ely. The concluding service will be a celebration of the Holy Communion in the same chapel on Saturday, July 28th, at 8 A. M.

The courses of lectures in each week will begin on the Tuesday morning. There will be three lectures each morning, and usually a fourth lecture in the afternoon or evening. As at Oxford last year, the subjects are largely those of the syllabus of study for the year put out by the Central Secretary of Sacred Study. The last lecture will be on Friday, July 27th. Each week there will be a conference; in the first week on Modern Unbelief, in the second on Foreign Missions. The lectures will be given in the Divinity Schools.

On the afternoons, arrangements will be made for visits to the objects of interest in the various colleges, and excursions will be arranged, if possible, to Ely and Bury St. Edmunds.

Accommodation will be provided for those clergymen who desire it (so far as space permits) in Selwyn College, at an inclusive charge (for board and lodging, including wine, etc.) of 6*s*. a day. Those who wish for this should communicate as early as possible with the Secretary, who will reserve rooms in order of application. Lodgings will be easily procurable in Cambridge for others during July.

The fee for attendance at the lectures is £1 for the two weeks, or 15*s*. for either week. This fee should be sent with the application for a ticket to the Secretary, if possible, before July 1st.

The following lectures have so far been provisionally arranged:

First Week (July 16-21):—Rev. Canon Savage (4), St. Paul's Doctrine of the Resurrection (I. Cor. xv.); Rev. V. F. Storr (2), Determinism and Free Will; Rev. W. R. Inge, D.D. (3), Types of Christian Saintliness; Rev. Canon Scott-Holmes (3), Early Celtic Christianity and St. Patrick; Professor Burkitt (3), Textual Criticism; Rev. Professor Swete (2), Oxyrhynchus Sayings of Our Lord; Rev. L. B. Radford (2), The Epistle to Diognetus.

Second Week (July 23-28):—Rev. A. H. McNeile (4), The Book of Judges; Rev. J. H. Srawley (3), Doctrine of the Eucharist (ix.-xv. centuries); Rev. F. R. Tennant (2), Some Points of Contact Between Theology and Science; Rev. Dr. Foakes Jackson (2), The See of Rome: Leo to Gregory; Rev. Dr. Burn (2), The *Te Deum*; The Lord Bishop of Ely (2), Confirmation; Professor Clifford Allbutt (3), Some Thoughts on the Development of Religion.

Copies of the programme, and all other information about the arrangements for the lectures, can be obtained from the Secretary, the Rev. A. L. Brown, Selwyn College, Cambridge.

THE WILL of God will be done; but, oh, the unspeakable loss for us if we have missed our opportunity of doing it!—*Brooke Foss Westcott.*

WORK PROGRESSES ON NEW YORK CATHEDRAL

Belmont Chapel Practically Completed

NEW VICAR FOR CHURCH OF THE HOLY CROSS

The Living Church News Bureau
New York, March 12, 1906

THE Cathedral of St. John the Divine is showing evidences of the work that is being pushed on the choir and crossing. The stonework of the interior is rising in the choir, which is beginning to take shape and show some suggestion of the appearance it is ultimately to have. The walls of the King chapel have been built up to the eaves, and the Belmont chapel, except for some minor matters, is practically completed. The permanent windows have not yet been placed in it, and there are several statues to be placed. The windows are being made in England. The grounds of the Cathedral will be much more beautiful the coming summer than they were last year, for a large amount of grading has been done, a retaining wall erected on the southern line, and the grounds laid out in paths. The work of the spring, summer, and fall will doubtless show a still more marked change in the appearance of the choir.

The Rev. Maurice W. Britton, the new vicar of the mission Church of the Holy Cross, Avenue C and 4th Street, comes to New York from the rectorship of St. Barnabas', St. Catharine's, Ontario, where he served for nine and a half years. On his last visit to St. Barnabas' previous to the departure of the rector for New York, Bishop DuMoulin of Niagara spoke of Mr. Britton's work as follows: "For ten years he has been the faithful pastor of this church, loyal to his Bishop and devoted to all Church interests. He has been godly in his life and consecrated in his work. Your pastor was faithful in every particular of all the duties of his parish. You know all this better than I do. A good man and citizen is going out of your midst. This is the testimony of the citizens of St. Catherine's." Mr. Britton will find his new field full of difficulties, but he is believed to be one who can successfully cope with them.

The annual meeting of St. Stephen's Church, Woodlawn, was held a few days ago, and the reports of the various organizations showed the mission to be in very prosperous condition. The year had shown marked gains in numbers, in finances, and in the development of a spirit of work and coöperation among the people. The minister in charge is the Rev. Percival McIntire, and before the close of the meeting there was given him a sum of money in appreciation of his efforts, the donors being the members of the congregation.

THE AGONY: SOME LESSONS.

Our Lord throughout His mysterious sorrows, affords us His most perfect example; and so far as we approach Him in following it, we shall partake of the efficacy of His Passion. In this, as in all other matters, did He who said, "Learn of Me, for I am meek and lowly," humble Himself to the lowest of all humiliations; for what posture of prayer could be more low than that of prostration on the ground? From the efficacy of these, His humiliations, it has passed into an eternal law that he who humbles himself shall be exalted. . . . . Again, teaching us, in the severest of our own trials, to be ever mindful of others, in the midst of His agonies our Lord returns from His devotions, being ever mindful of His disciples more than of Himself in His Divine love; and teaching us to combine our prayers for others with kind offices to them. Again, He returns to prayer, teaching us by His own example what He had so often taught by precept and parable, "that we faint not in prayer, but continue in the very word of prayer, until we obtain what we have begun to demand." Having enjoined us to seek retirement in prayer, this also He teaches us, by Himself on each occasion going apart; and here again, by His own example also, as well as by the examples of others whose entreaties He answered, He instructs us to say the same words, though we use not vain repetitions.—*Isaac Williams.*

IF YOU, your heart, your will, are enlisted on the good side, if you are wishing and trying that the good in you should conquer the bad, then you are on the side of God Himself, and God is on your side; and "if God be for us, who shall be against us?" Take courage, then. If thou dislikest thy sins, so does God. If thou art fighting against thy worst feelings, so is God. On thy side is God who made all, and Christ who died for all, and the Holy Spirit who alone gives wisdom, purity, nobleness. How canst thou fail when He is on thy side? On thy side are all spirits of just men made perfect, all wise and good souls in earth and heaven, all good and wholesome influences, whether of nature or of grace, of matter or of mind. How canst thou fail if they are on thy side?—*Charles Kingsley.*

PRESENTMENT OF REV. DR. CRAPSEY.

AS already published, the Standing Committee of the diocese of Western New York has unanimously presented the Rev. A. S. Crapsey, D.D., rector of St. Andrew's Church, Rochester, N. Y., for trial. The presentment is made under the diocesan canons and ordinances, which authorize the Bishop upon receiving such presentment to examine and allow or disallow it at his discretion. He has already allowed it and delivered it to the chancellor of the diocese with an order directing the Ecclesiastical Court, a body elected annually by the diocesan convention, to convene and try the accused. The accused is cited to appear before the Court. One or more of those signing the presentment may appear in person and by counsel to conduct the prosecution, and the accused may also be represented by counsel.

The members of the Ecclesiastical Court at the present time are the Rev. Chas. W. Hayes, D.D.; Rev. Walter C. Roberts; Rev. Chas. H. Boynton, Ph.D.; Rev. C. Morton Sills, D.D.; and the Rev. Francis S. Dunham, Ph.D. The defense has the right of peremptory challenge against two members of the Court at its option, and any members thus challenged are supplanted by new members to be named by the Standing Committee upon the nomination of the Bishop. One such substitute may in turn be challenged and the new vacancy filled in the same manner. The Court is cited to meet at the parish house of St. James' Church, Batavia, on April 17th at eleven o'clock.

The presentment includes two specific charges, each being made under two specifications. Charge No. 1 is brought under Canon 23 §I (*b*) of the General Digest of Canons, authorizing presentment of one "Holding and teaching publicly or privately, and advisedly, any doctrine contrary to that held by this Church." Specification No. 1 under that charge relates the fact of the delivery at St. Andrew's Church of sermons afterward published in a volume *Religion and Politics* from which fifteen different paragraphs are quoted in the specification. The paragraphs quoted that are most direct in their alleged heresy, are the following:

"1. Seventy-three years after the death of Julius Cæsar, fifteen years after the death of Octavianus Cæsar, called Augustus, in the reign of Tiberius Cæsar, Jesus of Nazareth, the son of Joseph, a carpenter of Galilee, laid aside the tools of His trade and went down to the crossing of the Jordan, near Jericho; attracted by the preaching of a new and strange preacher, who was stirring up the people by his vigorous denunciations of the evils of the day, calling the people to repentance and proclaiming the immediate coming of the Kingdom of God." (Page 31.)

"8. Jesus did not succeed because He was born of a virgin or because He was reported to have risen bodily from the dead. These legends concerning Him are the result, not the cause, of the marvellous success of the man. These stories were told of Him only because the simple folk could in no other way adequately express their conception of the greatness of Jesus. Only a virgin-born could be as pure as Jesus. Only a Son of God could be as great as Jesus. Only a life more powerful than death could have the strength of Jesus. The creeds of Christendom are of value, not as historical statements, for the primitive and mediæval Christian had no historical sense." (Page 83.)

"12. The religion of miracle which the primitive imagination created held full possession of the world down to the beginning of the scientific era; which era may be roughly dated from the publication by Copernicus of *De Orbium Coelestium Revolutionibus*, in 1530, which affirmed the fact of the revolution of the earth on its axis and its annual journey around the sun. From that day to this the religion of the reason has been in conflict with the religion of the fancy and truth has been contending with imagination. Slowly, but surely, scientific reason has reconstructed the universe. It has driven the vast horde of ancient gods and demons into the limbo of things impossible. It has made the primitive miracle incredible, because the ancient miracle and the modern conception of law cannot co-exist in the same mind." (Page 286.)

"14. In the light of scientific research, the founder of Christianity no longer stands apart from the common destiny of man in life and death, but He is in all things physical like as we are, born as we are born, dying as we die, and both in life and death in the keeping of that same divine power, that heavenly Fatherhood, which delivers us from the womb and carries us down to the grave. When we come to know Jesus in His historical relations, we see that miracle is not a help, it is a hindrance to an intelligent comprehension of His person, His character, and His mission. We are not alarmed, we are relieved, when scientific history proves to us that the fact of His miraculous birth was unknown to Himself, unknown to His mother, and unknown to the whole Christian community of the first generation." (Pages 288-289.)

It is charged in this specification that the passages quoted are intended to express the presbyter's disbelief in and to impugn and to deny the following doctrines, to-wit: That Jesus Christ is God; that He was conceived by the Holy Ghost; the doctrine of the Virgin Birth; the Resurrection of Our Lord; and the Blessed Trinity.

Specification No. 2 deals with entirely new matters, not heretofore under investigation, and alleges as follows:

"That on or about the thirty-first day of December, 1905, the said presbyter did openly, publicly, and privately utter, avow, declare, and teach doctrines contrary to those held and received by the Protestant Episcopal Church of the United States of America, by the delivery of a sermon on said date in the course of which, among others, he made in substance the following distinct statements:

"1. 'Jesus was born of parents belonging to the middle class.'

"2. 'He was born of a simple father and mother.'

"3. 'He was the son of a carpenter.'

"4. 'The fact that the early Christians predicated a miraculous birth of Jesus was to be regarded as one of the greatest misfortunes that had ever befallen mankind.'

"It being intended by the said language, words, and terms to express the presbyter's disbelief in and to impugn and deny the following doctrines, to wit: that Jesus Christ is God, that He was conceived by the Holy Ghost, doctrine of the Virgin Birth, and of the Blessed Trinity.

Charge No. 2 charges the defendant, under sub-section (*f*) of the same canon, with an "act which involves the violation of his ordination vows," and is supported by two specifications.

Specification No. 1 alleges the facts included in both specifications of Charge No. 1, and maintains that these utterances and conduct violate and break the constitutional Declaration signed by a priest prior to ordination, and also the ordination vows as to ministering and teaching, which are quoted *in extenso*.

Specification No. 2 alleges:

"That upon many occasions during the years 1904 and 1905 the said presbyter did publicly use the liturgy of the Church, as set forth in the Book of Common Prayer, and did minister to many people the sacraments of the Church, and we charge that by his conduct in so doing, taken in connection with his public utterances, above quoted, he violated and broke the following ordination vows taken by him, to wit:" naming the vows as to life and attitude.

The presentment is dated February 23d, and is signed by each member of the Standing Committee, except Mr. Nathaniel Rochester, who was absent from the sessions by reason of illness and has since died.

The chancellor of the diocese, who acts as legal adviser to the Court, is Judge Selden S. Brown, Surrogate of Monroe county. It is informally announced that Congressman J. Breck Perkins will act as counsel for Dr. Crapsey and that Hon. E. M. Shepard of New York City, will be associated with him. Mr. Shepard is a widely known lawyer and was the Tammany candidate for Mayor in his home city against Seth Low. It is also reported that Arthur Lewis of Boston may act in a similar capacity.

The general canon of the last General Convention providing for a Court of Review may conceivably be brought into play should there be an appeal beyond the diocesan court now summoned. The appeal would be to the Court of Review for the Second Judicial Department of the Church, the members of which are the Bishop of New Jersey, the Rev. W. R. Huntington, D.D., of New York; the Rev. R. F. Alsop, D.D., of Long Island; the Rev. A. B. Baker, D.D., of New Jersey; Hon. Charles Andrews of Central New York; Mr. Frederick Adams of Newark, and Mr. Marcus T. Hun of Albany. This Court of Review, however, is estopped by a proviso in section V, from determining "any question of doctrine, faith, or worship until such time as there shall be an ultimate Court of Appeals," which latter has not yet been established. Consequently, should diocesan proceedings be completed before General Convention shall have set forth such an ultimate Court of Appeals, as it is likely to do in its next session of October 1907, the decision of the diocesan court in the present case will be final as to matters of doctrine, and appeal could be only as to questions of fact.

THE SEA-CRY.

At the outer edge of the world,
In the long, low mounds of the sea,
The souls of the drowned men lie.
And they cry unto God for rest;
And they rise and fall ceaselessly,
And the wind hears and steals the cry.
Where the angry red of the sun
Burns low in the sullen west,
The souls of the drowned men call,
In their low grave-ridges hurled,
And rise, black on a surge's crest
At the red sky-edge, and fall.

L. TUCKER.

Lenten Charge of the Bishop of Washington.

[CONCLUDED FROM LAST WEEK'S ISSUE.]

III.

AND this brings us to another issue, on which Christians in these days are distinctly called upon to take a firm and uncompromising stand. In the last century, our fathers and mothers had such a reverence for the sanctity of marriage that they protected and guarded it as the security of all that was most precious and enduring in our American life. They knew that the family, not the individual, is the unit of civilization; they knew that, as the welfare of the whole commonwealth depended upon family life, so family life itself depends upon the sacredness of marriage. Fathers and mothers, then, had such a horror of divorce, that, however deeply their private sympathies might go out to those who were unhappily married, they felt that, for the public safety, for the protection of society, for the welfare of the whole community, for the sake of their own sons and daughters, as well as for the purity of that social circle in which they personally mingled, they could not visit or have social dealings with persons divorced contrary to the law of the Church. To-day, the prevalent ideas of divorce are contrary to New Testament teachings. Followers of Christ, in these days, have, therefore, to face this alternative—if, on the one hand they are honestly keeping God's Word, then they must keep to Christ's standard of the marriage relationship: *Those whom God hath joined together let no man put asunder.* If, on the other hand, the pressure of social influence is so great that they condone divorce and receive into their company those who are married otherwise than God's Holy Word doth allow, they stand, convicted by such acts, as dishonest and disloyal followers of the Lord Jesus Christ.

I appeal to the Christians of this diocese to stand firm here. Our Lord said that His followers were to be the leaders of the world, not to be led by it. If ever the commonwealth needed the honest, straightforward example of Christian men and women, it is in meeting this issue. The prevalence of divorce has already brought innumerable evils in its train. Much of the purity and refinement of American life has gone. the old reverence for the marriage tie has gone. The old chivalric reverence for womanhood has gone. The old intense American love for home and home life has gone. Our young girls are reading books and discussing marriage and divorce in a way that would have brought the blush of shame to their grandmother's cheeks and every Christian who condones and excuses prevalent ideas regarding divorce is personally responsible for this state of things in the sight of God.

IV.

It is easy enough to shut our eyes to all these corruptions of modern social life, and then to label the Christian stand which Christ's words compel us to take, as "mere provincialism" or "narrow-mindedness" or "puritanism" or "pessimism" or some such catch-words, which seem to mean so much as they are bandied about, and yet really mean so little, but the facts speak for themselves. The moral degradation of the times has become the sarcastic theme, even of the society novel and the ten-cent periodical. Much of the present style of living among the so-called "upper classes" is unchristian, artificial, and recklessly extravagant; and it is bound to become more and more so, not because the progress of civilization, the chief end of which is the building up of the character of a nation, but because of the unfaithfulness to the standard of Christ, especially on the part of Christians, who profess one thing and act another. There are not two standards of living for Christian men; there is no distinction drawn by Christ between the religious and secular life, between private duty and public or social duty; there is but one standard of morals for Christian men and women, for Sundays and for week days, for all times and places, for all classes, professions, trades, and social sets, and God will judge all by that single standard, without respect of persons.

V.

Here, in the Capital of the whole country, you followers of Christ have a special witness to bear for your Lord and Master; for Washington is as a city set on a hill. It is bound to be a centre of civic, social, and religious, or irreligious influences, whether we will or no. At the present day, it is plain that we are living in an atmosphere of civic, social, and religious irresponsibility; and therefore I call upon the Christian people of this diocese to discharge the Christian responsibility that God places upon them, whatever motives of expediency they may have to crucify and whatever the social cost may be. Of course, to do this honestly, every Christian will have to face opposition. In former centuries, the cost of being honest was martyrdom, in this century the cost of being honest is ridicule and misrepresentation; but bear in mind that this very fact is a tremendous proof of the truth and power of the Christian religion.

Worldly men superciliously ignore the Christian believer so long as he, by compromising with the world, becomes thereby compromised himself, but the very moment our religion becomes a vital power, we discover—sometimes with a thrill—that we have to bear the reproach of Christ, and to feel the brunt of that enmity which crucified Him.

VI.

The reproach of Christ and vital religion are inseparable because of conditions that are unalterably fixed. As Christ was separate from the world, so, if they honestly keep His Word, must His followers be; no other course is open to them in the service of such a Master. In times of war every man must stand forth as a loyal patriot, or be branded as a traitor, and the Christian religion is always at war with the power of sin. The alternative is before us; it must be one thing or the other, either separation from the world which crucified Christ, or separation from Christ Himself.

This does not mean, of course, that we are to retire from the activities of the civilized world or from social intercourse even with worldly people. That was the mistake of the old hermits and monks. It simply means that Christians, while *in* the world, are not to be *of* the world. That is, they are not to be coerced by the world's code of morals, or habits and ways of thinking. As loyal subjects of their ascended KING they are to act as free and independent citizens of the Kingdom of Heaven. With this world's ambitions, pride, luxury, and extravagance they have nothing to do. Against its compromise with sin and its antagonism to holiness they are to stand with a united front, as soldiers of Christ's army. And they are bound to act in this way, *for the sake of the world itself,* for Christ expressly said that His followers were to be "the salt of the earth," which is to preserve all that is best and purest in human society from being destroyed by sin. As has been well said, by a living English Bishop: "The moment a man sets himself seriously to aim at this Christian character, the devil at once puts this thought in his mind—Am I not aiming at what is too high to be practicable? Am I not aiming too high to do any good? If I am to help men, surely I must be like them. I must not be so unworldly, if I am to help men in this sort of world. Now, our Lord, at once, anticipates this kind of argument. He says at once, as it were: "No, you are to help men by being *unlike* them, you are to help men, not by offering them a character which they shall feel a little more respectable than their own, but by offering them a character filled with the love of God." They may mock for the time being, but, by and by, when the day of trial comes, and the moment arrives when they are thrown back on what lies behind respectability, and the truths of Christ stand out as the realities of life, then, they will turn to Christians, as Lorenzo the Magnificent, on his deathbed, turned for help to Savonarola, whom he had devoted to life-long persecution.

VII.

Of all difficult tasks given to mortal man to perform, this honesty in the service of Christ is the very hardest, and, therefore, that we may have grace and power to do this work, Jesus Christ has given us the aid of His written Word and His Sacraments, of pastors and teachers, and of those Church services wherein His own people may come together for common prayer and mutual encouragement.

If we reflect a moment we will see, that the one great opportunity, wherein we may best avail ourselves of these very helps and means of grace is the Lord's day.

In the last century there was, in all classes of society, an almost patriotic feeling regarding the "American Sunday," and its distinction from the "Continental Sunday"; all that has now gone. When men now look back upon the American Sun-

day, as it was observed from the days of Washington to those of Lincoln, it is the fashion of the day to stigmatize that observance as "puritanical sabbatarianism," and we grant that there may have been an unscriptural tendency toward making the Lord's day a day of gloom and austerity; but when we contrast those times with these times, and the influence of the American Sunday with that of the imported Continental Sunday, there has been plainly no spiritual gain to compensate for the very distinct spiritual loss; the loss of the instinct of worship with its unutterable longings for God; the loss of the realization that God, to whom we are responsible, is a Living Person, and the corresponding loss of Personal Religion. This is particularly to be observed in home life. Look about you and think. If the Lord's day is in danger of becoming under evil influences, the most useless day of the whole week, is not this the opportunity of all others for us Christians to *redeem the time?*

The principle of Sunday observance is that "Love is the fulfilling of the law." If we live the life of the Sermon on the Mount, if we are to gain the blessing which Christ pronounced upon those who are poor in spirit, those who hunger and thirst after righteousness, those who want to be pure in heart; if we desire to be in Christ, and to have Christ dwell in our hearts, then our own inward sense of want will dictate what our outward Sunday observance must be. If you, Christian men and women will only take a firm, courageous stand for the protection of the Lord's day from worldly distractions and excitements, as a day which belongs to you, as a day which you positively need for the welfare of your own souls, as a day without which you and your families will have to bear the irretrievable penalty in a loss of spiritual power, then the blessing will come. It will come on you and your home. It will come upon your children and your children's children. Whatever other things in this life are uncertain, that blessing is sure.

In the Name of God, I invoke the clergy and Christian people of the diocese of Washington, every one, to make these searching truths the subject for their Lenten self-examination, and then to kneel down and prayerfully ask

"LORD, WHAT WILT THOU HAVE ME TO DO?"

Faithfully your friend and brother in Christ,

HENRY Y. SATTERLEE,

Lent 1906. *Bishop of Washington.*

DISLOYALTY.

BY THE REV. IRVING P. JOHNSON.

DURING the past fifteen years we have been obliged to report to the Bishop the names of some dozen or fifteen who have been excommunicated.

It is one of the saddest offices that a Christian priest is called upon to perform, and in nearly every instance it has been a case in which the individual has cut himself or herself off from the communion of the Church before the rector has acted in the matter.

In nearly every instance, too, it has been where someone has, while still a communicant of the Church, taken up the study of some new philosophy, under the guidance of a teacher, selected by those sects which never proselyte, to make converts to their new faith.

Now we have nothing to say about these preachers of a new religion. Making converts is their business, but we cannot refrain from making two or three observations about members of our own communion who receive them as teachers of their faith.

1st. What prompts members of the Church to seek a new faith? Is it dissatisfaction with "the faith once for all delivered to the saints and kept by the Church"; or is it the charm of a new voice speaking words that charm and entice? We merely wish to observe that those who are doing their duty in the Church, working, giving, praying, are not usually in our experience the ones who are dissatisfied with their spiritual mother, or are anxious to listen to the voice of the charmer.

But we fancy we hear someone asking whether this isn't a free country and whether we would throttle investigation and forbid our members to study any system which they might choose to investigate. And this brings me to my second observation.

2nd. The Church isn't forbidding her members anything of the sort. The Church is a mother, not a policeman, and she warns her members against the dangers of playing with fire, but she has learned these many years the folly of telling her members "you must" and "you mustn't." She prefers to say "you may" and "you ought" and "you ought not."

Now in this connection, let me point out one or two things which "you ought not."

(*a*) If you love your mother you ought not to be anxious to leave her to hear the voice of strangers.

(*b*) But if the voice of strangers does intrude upon your peace and you feel that you must listen, then what is your duty?

Plainly to give the Church a chance to defend her faith against the attacks of those who, claiming to agree with the Church, are working to separate you from it.

In nearly every instance where people have abandoned the communion of the Church for this or that philosophy, they have taken privately instruction from those who seek to destroy the Church without letting their own rector know a word of their doubts or difficulties until the miscief has been done and they have been weaned from the love of their spiritual mother.

This seems to us to be a strange and disloyal proceeding; not to give the Church as good a chance to defend herself as one gives her enemies to attack her.

To admit into one's home as teachers those who deny her faith and despise her sacraments, while one's own rector is in total ignorance of the difficulties or doubts with which he is being surrounded until the mischief has all been done, and the first that the rector knows of these difficulties is a letter to him requesting to be dropped from the roll of communicants, or worse, to be transferred to a religious body which has rejected the sacraments entirely.

Is this loyal conduct to the Church of which you are a member? Does it not look as though one wanted to believe that which is contrary to her teaching? or is everyone capable of listening, simply to one side of an argument, and then forming a correct judgment of the merits of the case?

No! Don't be disloyal to the Church! If you have spiritual difficulties, go to your spiritual master, consult with him about the matter and then, if he is unable to meet your difficulties and answer your objections to this or that, you have at least done your duty; but doesn't it occur to you when Satan suggests this or that difficulty to your faith that perhaps your training has not qualified you to meet his sophistry. Few, very few can listen only to one side of a case and give a fair judgment. If you want to be fair to the Church and not disloyal, let your rector know of your difficulties before they become settled opinions. Don't hold concealed conferences with enemies of the faith. Your rector may be able to dissolve your difficulties or to show still greater difficulties that beset those who trouble you. And remember again that ten thousand difficulties need not make one doubt.

A WESTERN BISHOP AS A "REPRESENTATIVE SINNER."

IN a certain parish in the great Middle West, not fifteen hundred miles from Chicago, a dear good rector issued his Lenten card, with absolute unconsciousness of the position in which he placed his Bishop as follows:

SUNDAY MORNING SERMONS.

REPRESENTATIVE SINNERS.

March 4	Cain—Jealousy
March 11	Achan—Covetousness
March 18	Pharaoh—Wilfulness
March 25	Saul—Fighting Against God
April 1	Jeroboam—Compromise
April 8	Bishop ————.

On receiving a copy, the Bishop enjoyed the joke as much as, if not more than, any one else.

He said: "I do own that I am 'a miserable sinner,' on my knees, when I say the Litany. Why should I feel distressed, when my dear good brother, whom I love in the Lord, by an inadvertence, seems to class me among 'Representative Sinners'? I feel that I ought to go down lower yet, and say with St. Paul, 'I am the chief of sinners.'"

THE hands that tend the sick tend Christ; the willing feet that go on errands of love, work for Christ; the words of comfort to the sorrowful, and of sympathy to the mourner, are spoken in the name of Christ—Christ comforts the world through His friends. How much have you done for Him? What sort of a friend have you been to Him? God is working through His people; Christ is succoring through His friends—it is the vacancies in the ranks of His friends wherein the mischief lies: come and fill one gap.—*Bishop Ingram.*

THE STATES OF THE OLD NORTHWEST AS A MISSIONARY FIELD.—II.

A STUDY IN POPULATION.

By the Bishop of Marquette.

THE American Church plans to get as complete parochial and general statistics as possible. If we always succeeded, we could easily know our approximate strength as a Church, not only as to the number of actual and nominal communicants, but as to the number of baptized people, and even more widely the number of individuals in touch with the organized work of our Communion. That we have not this fuller information is due partly to the attitude of some of the clergy who are not sufficiently disciplined to do their statistical duty without first privately agreeing with its advantage, and partly to the fact that if every man did his duty, shifting population and the small number of workers would cause many important things and many names to escape recording.

We know our communicant membership with considerable accuracy. In a previous paper I have noted the number of communicants in the five states and twelve dioceses of the old Northwest as 107,000. Later figures than those I used, somewhat increase this estimate. And the experience of such parishes as have made complete records leads us to doubt the high multiples suggested by some writers as a means of estimating our full strength. Some have multiplied the number of communicants by so large a figure as 5. This may have been justifiable once, but it is plainly too large a figure now. The writer was not able to find a Church membership in his last parish of more than two and one-half times his communicant list. He believes that the most justifiable multiple for general use would be *three*, but this is rather likely to be lowered than raised, for the American family is dwindling. Allowing, therefore, 107,000 communicants to be somewhat low for an estimate, and using 3 as the multiplier, we get nearly 325,000 persons, as closely representing that part of our Middle West population expressly belonging to our Church.

The chief influence of immigration into the Middle West is to be found in the very large towns, or those where some special occupation has drawn an already trained corps of workers from some other land. There are agricultural colonies entirely foreign, but the small town is yet 90 per cent. American. But it would be unfair to treat all immigration as unfavorable to us. England sends a population to our shores at least familiar with our Church. Canada has an influential and numerically powerful Church in communion with us, whose statistics are accessible. Ireland has given us millions of citizens, and our Irish Church is a strong element there. We will leave out Scotland, although there is a rapidly increasing Episcopal Church there, to which we owe something far more important than numbers.

Careful investigation will show that, at the very lowest estimate, more than one-half of the people of England belong to our mother Church, one-eighth of the people of Ireland are Churchmen, and fully one-seventh of the English-speaking people of Canada. The statistics of Canadian immigration carefully distinguish between English and French speaking persons, so that we will have no difficulty in learning what we want to know, which is this:

How many persons ought we reasonably to expect to have been added to our present membership through a favorable immigration? We will keep to the limits of the Middle West in our estimate.

Population is pouring in very fast, and 22,000 Christian ministers are waiting to care for our people and the new comers. It will be seen at once that our workers number a mere squad in comparison. But the figures that can be set down here will show that we ought to double our force, and more, before we will have met the present need, and without touching the future.

In the year 1900 there were in these five states no less than 830,000 white people whose parents, one or both, had been born in England. In order to be studiously moderate, we will agree that each had but one English parent, which in many cases is not true, and that the other parent was in all cases alien to our Church, which is of course absurd. Half the English parents would belong to us, as we have stated above, and many English statistics would justify. Allowing for an alien wedded partner in each case, we would have an even chance for the children, and ought therefore to have added to our Church fully one-quarter of these children, or about 207,000.

In the same way we find that these same states had in 1900, 620,000 persons of English-Canadian stock, one or both of whose parents had been born in British America. Allowing one-seventh of these to belong to us, if both parents had been Canadians, but only one-fourteenth on the possibility of a sectarian father or mother, this Canadian element should have added nearly 45,000 more persons to our visible membership.

The Irish Americans of the first generation numbered also in 1900, 1,238,000 for the five states. The figures show that so large a proportion of their parents were *both* Irish, that we may fairly claim one-twelfth of these for the Church, or 100,000 more. Thus we should have added to our numbers from the immigrant children alone over 350,000 people, and, not to be too detailed, we may add that the figures collected about English, Canadian, and Irish immigrants themselves, would show us entitled to a good 100,000 more. We should, therefore, have *added* to our lists 450,000 people from this favorable immigration, whereas we can count only 325,000 as our strength *all told*.

No account has been made of English or Canadian descent further back. The writer is a Churchman, but his ancestors, though English, came over eight generations ago. There should be hundreds of thousands more on this score.

Moreover, the Church has been for a hundred years converting both sectarians and other races to her communion. Two-thirds of the clergy ordained by the writer were brought up outside of our communion. The lay membership is derived also, to a large extent, from the sects, especially in new missions. And the names collected from clergy and parish lists witness that England has not been our only mother. We can write without reflection such names as Ziegenfuss, Bogardus, Campau, Lund, Auer, Centemeri, Palma, Yohanan, and Scher-eschewsky. We have as American Churchmen, Germans, Hebrews, Danes, Swedes, Hollanders, Spaniards, Syrians, and Russians. In the Northwest there will be page after page of names in parish registers where nothing suggests the Church. From such studies as these it is quite plain that we should have now in these states, instead of 325,000 people, more than a million as our active strength, and nearly three times as many efficient clergy as we now number.

What has become of all those who legitimately belonged to us?

1. We had nobody on the ground to meet them, and they went to an open door.

2. We were there, but we took no pains to conceal our dislike of strangers. We behaved as a narrow social organization instead of as Catholic Christians, and men with a larger heart, if an inferior commission, made a welcome warm enough to win the new comers.

3. The man who came had never been taught that he would find his own Church in the new land, or indeed that the English Church had any other than conventional or traditional claims. We have a heavy complaint against the lack of Church teaching in many old-country parishes.

4. We were simply careless, and heretical about the claims the Church ought to make for all souls. We ought to believe in the vast outlook our Lord meant us to have.

5. Some of the outside clergy, like the German and Swedish Lutherans, work so much harder than we do that they perpetually put us to shame. But our people seem to be unaware of this concrete exhibition of hard work which is going on all around us.

The Lutheran clergy *teach* tremendously, besides their preaching.

Let us add two brief illustrations touching where the loss comes in.

Twenty years ago a large immigration of Irish Canadians began to come in to the burnt-over lands in northern and eastern Michigan. In Chippewa county there was but one clergyman, who was pretty well occupied in a growing town, and who went out even more than anyone could expect in spite of bad roads, no railroads, and an extreme rudeness of the whole region. The country had over 1,500 square miles. The result was that with the elevation of this clergyman to a missionary episcopate, he was succeeded by others who knew nothing about the country conditions, and seven Presbyterian and ten Methodist churches were built among a people the majority of whom were traditionally of our communion. Three years ago the poll of an Orange Lodge gave 74 out of 75 of its adult male members as traditionally Churchmen; they still maintain this tradition.

In the southern part of the same state, but in a different diocese, the writer lately met a clergyman who was in our orders, but in a moment of despondency due to rough treatment by our own people, had joined the Methodists. The man was easily

won back by reasonable treatment. But in describing the field the Methodists had given him, he showed on the map a considerable and well established settlement of people, all traditionally ours, where I know that no clergyman of our Church has ever yet been *seen*. These instances can, no doubt, be often duplicated.

Or to sum up for Michigan. The state has a Church population of 75,000. But it has 218,000 whose parents came from Canada, and nearly as many who came themselves, *besides* the English, Irish, and Scotch who ought to have swelled our membership.

The missionary situation demands first an outlook, a clear and earnest one, next personal devotion, and a strong call to the ministerial life of more of our sons, then hard and increasing work, and above all, Catholic principles.

The strongest proportion of Church people in any of our five states, is in one which has received the smallest help from a favorable immigration. And the strongest diocese in the American Church owes its foundation and its principles to the "Catholic remnant of the suffering Church of Scotland." The perfect missionary needs as good a theology as Samuel Seabury, and as much religion as the best type of a Virginia Churchman.

HOW TO BRIDGE THE CHASM BETWEEN THE SUNDAY SCHOOL AND THE CHURCH.

By Charlotte Chittenden.

THIS is something that needs attention and prompt action, for too much has the Sunday School been made the clearing house of all church obligations. Parents are too much to blame for this.

It is out of fashion for children to go to church nowadays, and if Johnny, or Willie, or Freddy, comes to Sunday School, perhaps, laden with his father's voluminous Sunday paper and mail in his hand, and with no lesson prepared whatever, he is quite sure to be permitted to spend the rest of the morning in front of the fire, reading the funny sheet; "for," says Johnny's mother, "I will not force my boy to go to church; my husband's mother made him go, and now he hates it."

"It is a strange thing," remarked the long-suffering hearer of this oft-repeated, puerile excuse, "that he does not loathe the public school, where he was forced to go from 9:00 to 12:00, and from 1:00 to 4:00, every week-day of his life, until he graduated."

"Johnny isn't very strong, and he gets tired so easily that I can't keep him at church," says another mother. So weak Johnny, of a weaker mother, goes home to shoot craps with the neighbor's Billy, or to read most objectionable literature, which will insure a weakness of intellect that shall far outstrip that of his body.

Oh, blind parents, who have consciences, and who hold such notions as these, can you not spare a few minutes each day to teach Johnny that, although he is given six days for worldly things, the seventh must be given to his dear Heavenly Father, who has given everything to Johnny?

It is an easy lesson to teach the young mind, for the young mind naturally turns to religious things; "Except ye become as a little child," we are taught. So a little child is near akin to things of God.

Then with daily prayer, and a few minutes, those precious minutes when one commits one's child to God, for a little teaching, and a little guiding, always gently, the child's feet will turn, ever so naturally and gladly, into the right way, and the chasm will be bridged.

The clergyman and teacher will do their share, but unless there is home teaching and influences, it will be hard work, and longer before it bears fruit.

I cannot understand why those who have given themselves up to God and His goodness are not always cheerful, for what possible happiness can be equal to that? No accidents or imperfections which may happen ought to have power to trouble them, or to hinder their looking upward.—*St. Francis de Sales.*

Why should we go to heaven weeping, as if we were like to fall down through the earth for sorrow? If God were dead (if I may speak so, with reverence of Him who liveth for ever and ever), we might have cause to look like dead folks; but "the Lord liveth, and blessed be the Rock of our salvation." None have right to joy but we; for joy is sown for us, and an ill summer or harvest will not spill the crop.—*Samuel Rutherford.*

A NEW CHRISTIAN APOLOGIST.

By the Rev. Selden Peabody Delany.

IT is one of the glories of the Anglican Church that she has produced some of the greatest Christian apologists of modern times. Such names as Butler, Paley, Church, Liddon, Gladstone, Scott-Holland, and Gore, are worthy to rank with the best defenders of the faith in any part of the Church and in any age. Yet it must be confessed that all of these apologists have been more or less academic. They have appealed to a limited circle. Their writings have powerfully influenced the clergy and the intellectual layman in earnest about spiritual things. But they have had too much of the flavor and atmosphere of Oxford to have a convincing influence upon the great mass of the reading and thinking public.

In the field of Christian apologetics there has been great need of a man who could popularize the defence of our religion, by bringing it not only into the world of contemporary literature, but even into the homes of the working classes, to offset the undermining influence of such secularist writers as Mr. Robert Blatchford. Such a man God has raised up in Mr. Gilbert Keith Chesterton, a Church of England layman of the Christian Socialist type. He has certainly gained a respectful hearing for Christianity in the literature of our time; whether he will be a constructive force in the faith of the workingman remains to be seen.

Mr. Chesterton may be either a conscious or an unconscious apologist for the Christian religion. It makes very little difference which he is. From the titles of his books or from a careless survey of his writings, one would never suspect him of being a Christian apologist at all. He lures on the guileless reader and, before he knows it, has him trapped in a strange and mystical garden which is none other than the Catholic Church. Except for a few papers in *The Religious Doubts of Democracy,* in reply to Mr. Blatchford's *God and My Neighbor,* and a few addresses delivered under the auspices of the Christian Social Union, he has written nothing on strictly religious subjects. Yet underneath the surface in all his writings one may detect a running defence of the Christian religion against the attacks of modern rationalism, materialism, and secularism.

In his charming appreciation of George Frederick Watts, the artist, he emphasizes his idealism, his dogmatic power, and his "cosmic utilitarianism," as being just the tonics needed by our new century, because "humility as well as fear, camaraderie as well as cynicism, a sense of complexity, and a kind of gay and worldly charity, have led us to avoid the pose of the preacher, to be moral by ironies, to whisper a word and glide away." It would be difficult to find a more trenchant criticism of the defects of this new age.

In a volume of literary essays called *Varied Types,* there is a daring defence of asceticism in an essay on St. Francis of Assisi; but there is also a striking arraignment of atheism in an essay on Charles II., wherein the unwary might not expect to find the tracks of the apologist.

"Atheism is indeed the most daring of all dogmas, more daring than the vision of a palpable day of judgment. For it is the assertion of a universal negative; for a man to say that there is no God in the universe is like saying that there are no insects in any of the stars."

There is the same startling vigor in his criticism of Tolstoy in the same volume:

"A newer race of sceptics has found something infinitely more exciting to do than nailing down the lids upon a million coffins, and the body upon a single cross. They have disputed not only the elementary creeds, but the elementary laws of mankind, property, patriotism, civil obedience. They have arraigned civilization as openly as the materialists have arraigned theology; they have damned all the philosophers even lower than they have damned all the saints. Thousands of modern men move quietly and conventionally among their fellows while holding views of national limitation or landed property that would have made Voltaire shudder like a nun listening to blasphemies."

In *The Defendant,* a series of defenses of almost everything from "Rash Vows" to "Planets," we are entertained with this ingenious defence of the Christian virtue of humility:

"The most brilliant exponent of the egoistic school, Nietszche, with deadly and honorable logic, admitted that the philosophy of self-satisfaction led to looking down upon the weak, the cowardly, and the ignorant. Looking down on things may be a delightful experience, only there is nothing, from a mountain to a cabbage, that is really *seen* when it is seen from a balloon. The philosopher of the *ego* sees everything, no doubt, from a high and rarified heaven; only he sees everything foreshortened or deformed. . . . In a

very entertaining work, over which we have roared in childhood, it is stated that a point has no parts and no magnitude. Humility is the luxurious art of reducing ourselves to a point, not to a small thing or a large one, but to a thing with no size at all, so that to it all the cosmic things are what they really are—of immeasurable stature."

Most delightful of all is his latest book called *Heretics,* in which he deals with some of his distinguished contemporaries, not personally or in a merely literary manner, but in relation to the real body of doctrine which they teach. Thus he treats as heretics such men as Kipling, Shaw, Tolstoy, Lowes Dickinson, Whistler, H. G. Wells, and George Moore. And underneath all his apparent frivolity and jesting, and in all his clever paradoxes, there is a serious and impregnable defence of Christianity. Could there be, for example, a better defence of the whole method of the Incarnation than this closing paragraph in his criticism of Mr. Bernard Shaw?

"When Christ at a symbolic moment was establishing His great society, He chose for its corner-stone neither the brilliant Paul nor the mystic John, but a shuffler, a snob, a coward—in a word, a man. And upon this rock He has built His Church, and the gates of hell have not prevailed against it. All the empires and the kingdoms have failed, because of this inherent and continual weakness, that they were founded by strong men and upon strong men. But this one thing, the historic Christian Church, was founded on a weak man, and for that reason it is indestructible. For no chain is stronger than its weakest link."

Or could there be a more telling *reductio ad absurdum* than his final accusation against Mr. Lowes Dickinson and his attempted revival of paganism?

"I accuse Mr. Lowes Dickinson and his school of reaction in the only real sense. If he likes, let him ignore these great historic mysteries—the mystery of charity, the mystery of chivalry, the mystery of faith. If he likes, let him ignore the plough or the printing-press. But if we do revive and pursue the pagan ideal of a simple and rational self-completion we shall end—where paganism ended. I do not mean that we shall end in destruction. I mean that we shall end in Christianity."

Perhaps the best essay in this volume of *Heretics* is the one called "Christmas and the Æsthetes." He defends the Salvation Army because of their methods which "are the methods of all intense and hearty religions; they are popular like all religion, military like all religion, public and sensational like all religion." He attacks the English followers of Auguste Comte because they have divested Positivism, the worship of humanity, of its only sensible part, the ceremonial side, and retained its philosophy only, which is thoroughly unsatisfactory. And it is unsatisfactory for this reason:

"It is surely unreasonable to attack the doctrine of the Trinity as a piece of bewildering mysticism, and then to ask men to worship a being who is ninety million persons in one God, neither confounding the persons nor dividing the substance."

He maintains that Christianity ought to fill men with joy, and indeed is the only religion that does produce joy.

"As a matter of fact, men only become greedily and gloriously material about something spiritualistic. Take away the Nicene Creed and similar things, and you do some strange wrong to the sellers of sausages."

He has this to say of the popular notion that it makes no great difference what a man's religion is:

"A difference of opinion about the nature of Parliaments matters very much; but a difference of opinion about the nature of sin does not matter at all. A difference of opinion about the object of taxation matters very much; but a difference of opinion about the object of human existence does not matter at all. We have a right to distrust a man who is in a different kind of a municipality; but we have no right to mistrust a man who is in a different kind of a cosmos. This sort of enlightenment is surely about the most unenlightened that it is possible to imagine. To recur to the phrase which I employed earlier, this is tantamount to saying that everything is important with the exception of everything. Religion is exactly the thing which cannot be left out—because it includes everything."

Even in Mr. Chesterton's poetry, beside which Browning's "Sordello" is as pellucid as a mountain rivulet, a man of understanding and perception could no doubt detect the most scintillating arguments for the truth of our religion.

From the quotations already made it is clear that Mr. Chesterton is a great master of paradox. He employs paradox in no flippant fashion, but with the conviction that paradoxes are true because of the many-sidedness of truth and the mystery which pervades this strange universe. In almost all of his essays he begins paradoxically with some assertion which is the exact opposite of what people commonly believe. For this reason he is always startling and never dull. There is no danger of going to sleep over one of his books. The danger is that you will not get any sleep. One of his boldest paradoxes is to be found in the essay on "Omar and the Sacred Vine" in *Heretics,* where he thus states his solution of the problem of strong drink:

"The sound rule in the matter would appear to be like many other sound rules—a paradox. Drink because you are happy, but never because you are miserable. Never drink when you are wretched without it, or you will be like the grey-faced gin-drinker in the slum; but drink when you would be happy without it, and you will be like the laughing peasant of Italy. Never drink because you need it, for this is rational drinking, and the way to death and hell. But drink because you do not need it, for this is irrational drinking, and the ancient health of the world."

Here is another paradox, taken from the essay on "Mr. McCabe and a Divine Frivolity," in the same book:

"The only serious reason which I can imagine inducing any one person to listen to any other is, that the first person looks to the second person with an ardent faith and a fixed attention, expecting him to say what he does not expect him to say. It may be a paradox, but that is because paradoxes are true. It may not be rational, but that is because rationalism is wrong. But clearly it is quite true that whenever we go to hear a prophet or teacher we may or we may not expect wit, we may or we may not expect eloquence, but we do expect what we do not expect. We may not expect the true, we may not even expect the wise, but we do expect the unexpected. If we do not expect the unexpected, why do we go there at all? If we expect the expected, why do we not sit at home and expect it by ourselves?"

One can scarcely read an essay of Mr. Chesterton's without coming across some reference to the stars, as when, for example, he says of a popular monument that it "must be striking; it must be in the highest sense of the word sensational; it must speak for us to the stars." This eccentricity is thoroughly characteristic of the man. It witnesses to a breadth of vision, a largeness of soul, a healthy idealism, which are most refreshing in this jaded age in which we live. It is indicative of the simplicity and humility, as well as the cheerfulness and optimism which make Mr. Chesterton such a joy to the heart.

This new Christian apologist leaves on the mind distinctly the impression of a mountain. I am not referring to his personal appearance, though the simile would not be inapt, to convey a picture of his massive and solid frame, his ponderous head—crowned with thick, bushy hair—his heavy but refined lips and his firm chin. I am referring rather to the vastness of his outlook. He seems to know all literature intimately, to be conversant with all classes of society, to see clearly and deeply into the springs of human action. He toys with rationalists and long-faced men of science as the mountain toys with the hurricane and the tornado. There is nothing more brilliant in Christian apologetic literature than his essay in *The Religious Doubts of Democracy,* on "Christianity and Rationalism," wherein he turns the tables on Mr. Robert Blatchford by showing that four of Mr. Blatchford's chief arguments against Christianity are really four of the strongest arguments in its favor. He sums up with this superb bit of irony:

"His book is really rich and powerful. He has undoubtedly set up these four great guns of which I have spoken. I have nothing to say against the size and ammunition of the guns. I only say that by some accident of arrangement he has set up those four pieces of artillery with the tails pointing at me and the mouths pointing at himself. If I were not so humane, I should say, 'Gentlemen of the Secularist Guard, fire first.'"

Grounded firmly on the rock of the Incarnation, with a wide outlook over all times and all conditions of life, with an imperturbable cheerfulness and sanity, Mr. Chesterton is indeed like a mountain. He is like a mountain whose head is among the stars.

THOUGH sorrows, heaviness, and faintings of heart ever so much increase; yet, if thy faith increase also, it will bear thee up in the midst of them. I would fain have it go well with thee, and that thou mightest not want the holy Counsellor and Adviser, in any strait or difficulty which the wise and tender God orders to befall thee.—*Isaac Penington.*

WE ARE always wanting to be doing, to be giving, to be planning for the future, to be mapping out all our life; instead of resting and receiving day by day, leaving the morrow to our God, and rejoicing in Jesus Christ amidst all our falls and failures. Instead of going on rejoicing in Jesus, we are tempted to despond, and to go on desponding, after every failure, negligence, and sin.—*George H. Wilkinson.*

PROBLEMS OF MARRIAGE AND DIVORCE.

[From the Convocation Address of the Rt. Rev. Chas. H. Brent, D.D., Missionary Bishop of the Philippine Islands.]

THOUGH strong and wise legislation is a necessary bulwark to good living and order, it is not the main or only force that makes for righteousness. This is conspicuously true in the matter of marriage and divorce. The clergy are charged with the solemn responsibility of setting forth the principles so fully and beautifully embodied in the marriage service. Young life should be given an inspiring view of the ideal married life, beginning in a chaste engagement and consummated not in haste and lightness but in due season and with reverence. Incompatibility due either to inherent unfitness discovered too late, or to growth away from one another through a failure from whatever cause on the part of husband and wife to maintain identity or at any rate harmony of interests is, outside of grosser sins, the prime cause of infelicity, ending in separation. I need hardly say that by incompatibility I do not mean the refusal to exercise that long-suffering and considerateness each toward the other without which there can be no real progress in love.

With humility I speak as one who, in his experience, has failed to do his whole duty in guarding men and women from taking upon their lips in an unworthy way the marriage vows. I would, however, fain help others away from the ignorance and poor judgment which on occasions in the past betrayed me into acting when I should have withheld my hand, and into withholding my hand where I should have acted. Two things I have learned sufficiently well to be dogmatic about: (1) In the case of any marriage which involves difficulties and which is not normal, before becoming party to it seek the best available advice. (2) Insist on the witnesses being provided by the contracting parties, save in those rare cases when it would obviously be an injustice to require it. The *Persons to be married shall come . . . . with their friends and neighbors,* so the third paragraph of the rubric in the Marriage Service says. And again, at the betrothal, the Minister is directed to receive the *Woman at her father's or friend's hands.*

Marriage should begin in spiritual unity; and while the essence of marriage consists in mutual consent, the prayers and blessing of the Church seal the inner bond. In these days of divided Christendom it is too much to expect that in every case there should be identity of belief between bride and groom. There are many instances where there is a happy married life between those who are widely separated in their conception of Christianity. In the Philippine Islands it is to be expected that from time to time members of our communion will marry Roman Catholics. The ruling of that Church allows such a union by special dispensation. Though a priest is present and goes through the legal formula, *no sacred vestment may be used, nor prayer said, nor blessing given.** The ceremony cannot be performed in chapel or church, and is in no sense religious, whatever appearance the presence of the "assisting" priest may give it. It is a legal contract made without the mention of God's Name. A justice of the peace is qualified to do as much. The assisting priest is enjoined to *assure himself that the Catholic party shall not in any wise be impeded in the practice of the Catholic religion; that there shall be no probable danger of perversion; that the Catholic party shall endeavor with all earnestness to bring the non-Catholic spouse to the knowledge of the Truth; and that all children which may bless the union shall be baptized and brought up in the Catholic Faith."** I speak of this that no persons for whom I have any spiritual responsibility should be led to suppose that such a ceremony is anything but a civil function, and that they may be fully posted as to the pledges which the "Catholic party" is obliged to make.

No defender of the home can look with equanimity on the enforced separations between husband and wife which life in our Oriental dependency frequently necessitates. It is one of those things which make me hope that few rather than many Americans will become residents in the Islands. But it is not only separation in the flesh but separation in interests that kills the vitality of marriage. Mrs. Elizabeth Stuart Phelps, in a recent story, showed how easily in the life of a modern business man a breach may be made, destructive of felicity and carrying divorce in its train. Where all but a fragment of a man's time is spent away from his wife, and where each is almost forced to live in his or her separate interests, it is natural that sympathy should languish and die. The only foundation for permanent union of any kind is perpetual frankness, that takes pains to share whatever is ours with our comrades, and eager resolution to be as interested in their affairs as in our own. Family life begun and continued along these lines is secure. Mutual trust is as essential to unity of life as affection is.

Portia warns Brutus, and through him the world, that reserve between husband and wife is fatal:

> "Within the bond of marriage, tell me, Brutus,
> Is it expected I should know no secrets
> That appertain to you? Am I yourself
> But, as it were, in sort or limitation,
> To keep with you at meals, comfort your bed,
> And talk to you sometimes? Dwell I but in the suburbs
> Of your good pleasure? If it be no more,
> Portia is Brutus' harlot, not his wife."†

Community of interests, not volatile passion, is the secret of all high fellowship of whatever sort. Intuitively, one might say, men, as a general rule, make their selection of life partners from a restricted group, the delimitations of which are largely racial and social. It would seem as though the reason for this lay in the fact that only within prescribed boundaries can there be any assurance that necessary potential affinities exist, and that he who elects or is impelled to overleap those barriers which are not artificial, but in the nature of things, does so at enormous risk. Love in one sense moves along the lines of least resistance. Hence it is normal and healthy that those who marry should choose their life-partners from among those whose education and environment, religious and social, is akin to their own. King Cophetua and the beggar-maid is a sentimental story, the sequel of which is not told. Were they happy together to the end? The tragedy of *Othello,* on the other hand, is a piece of real life. Underlying the Moor's native jealousy, goaded to frenzy by the lies of Iago, is a gulf between Othello and his bride made by the hand of nature which, from the first, precludes the possibility of a happy union. It was not a question of color, except so far as color is an index of fundamental difference, but of blood, temperament, education, interests. The man of war, Brabantio, found congenial fellowship with the man of war, Othello. Desdemona was drawn in by the courtesies of society. Says Othello:

> "Her father loved me: oft invited me;
> Still questioned me the story of my life,
> From year to year, the battles, sieges, fortunes,
> That I have passed.
> . . . . . This to hear
> Would Desdemona seriously incline
> . . . . . My story being done
> She gave me for my pains a world of sighs:
> She swore, in faith, 'twas strange, 'twas passing strange,
> 'Twas pitiful, 'twas wondrous pitiful:
> She wished she had not heard it, yet she wish'd
> That heaven had made her such a man: she thank'd me,
> And bade me, if I had a friend that loved her,
> I would but teach him how to tell my story,
> And that would woo her. Upon this hint I spake:
> She loved me for the dangers I had pass'd,
> And I loved her that she did pity them."‡

So were laid in sentimentalism the foundations of an alliance which was quickly destroyed by the red hand of tragedy. Had there been no Iago to make the breach, the seeds of disunion were there from the first and would surely have borne fruit in discord if not separation. There can be no high degree of love where passion is not tempered by reason and welded by the bond of common interests. The Moor and the Venetian stood miles apart. One might say with justice that it was not until the Moor by virtue of close association had become half Spaniard and the Spaniard half Moor, that an intermixture of the two bloods became profitable. Likewise with Saxon and Norman. Within the limits of the European continent there seem to be even now physiographical boundaries, reducing to a minimum intermarriage between certain nations. Teutonic and Romance peoples do not readily combine in family life. If such be true of North and South in a single continent, the principles under discussion become doubly emphatic when the question concerns the Eastern and Western hemispheres, especially if the Westerners be from the Temperate zone and the Easterners from the Tropics. This has been amply and painfully illustrated in India. So that in considering the risks of intermarriage between American and Filipino we are basing our logic on large and indisputable experience, and are weighing in equal balances the happiness of two peoples. Of course in that which I have said I leave room for exceptions, some of which are notable indeed. All I desire to do is to make a dispassionate contribution to a vexing problem of immediate importance.

* See *Manual of Prayers for the Catholic Laity.*

† *Julius Cæsar,* Act ii., Scene 1.

‡ *Othello,* Act i., Scene iii.

Helps on the Sunday School Lessons

Joint Diocesan Series

SUBJECT—*The Gracious Words of Our Lord and Saviour Jesus Christ.*

By the Rev. ELMER E. LOFSTROM

THE WAY, THE TRUTH, AND THE LIFE.

FOR THE FOURTH SUNDAY IN LENT

Catechism: XII., The Lord's Prayer. Text: St. John 14:6. Scripture: St. John 14:1-4.

WHY do we have so many commercial travellers going constantly about the country? Why do manufacturers and jobbers find them a profitable means of selling goods? Why do we have schools and colleges and universities? Since so much that is taught at these schools is definite fact and abstract truth which may be had from text books and technical works, why go to the expense of maintaining such institutions? Why not save much of this expense by distributing the knowledge which goes to make up the various courses, in its printed form? For the simple reason that definite fact and abstract truth, however important, have little power of presenting and propagating themselves. Something more is needed. The presence of commercial travellers, and of these scholastic institutions, is a witness to the power and value of personality. When truth and fact are presented through the medium of a living person, then we must give heed. Even from a printed page the personality of the writer may impress itself upon us, but when we go into his very presence, hear the words from his own lips, our interest is compelled. It was this great fact that the Lord Jesus made the basis of the comfort He offered them when He was about to leave them.

It was that last Thursday night. The supper had been eaten. There had been much to make them alarmed. He had told them that He was about to leave them, and that they would be no more able to follow Him than would His enemies (St. John xiii. 33). When Peter had protested that he was ready to die with Him, if need be, Jesus told him that he would three times that very night deny that he knew Him. Such words and warning must have caused much alarm. An unseen or mysterious danger is more terrifying than any other. The very fact that they did not understand His words, or know what was coming, made them the more afraid. Then it was that He spoke the comforting words of the lesson. He would comfort them by making them understand the truth about Himself.

He began by speaking of the Father, and of heaven, and of Himself. The way in which He speaks of Himself, and bids them to believe in Him as they believe in God, would be the most shameful blasphemy from anyone else than One who is "equal with God." To comfort them He tells them that He is going to prepare a place for them, and that He will come again and receive them unto Himself. He tells them that they know where He is going and the way thither. Thomas is not satisfied. He would have it in plain language. He protests that they neither know the place nor the way. Then He tells them plainly: "I am the Way, the Truth, and the Life; no man cometh unto the Father but by Me." He tells them the place —where the Father is. He tells them the way—Himself.

What did He mean? He called Himself the Way, and the only Way. This is something more than to have shown the way. Other ways had failed to bring men to God. Even the divine law revealed through Moses, had failed. Now the higher, and more effective way was provided. The way comes as a Person. Men are not told the way and pointed to it. He reveals it in His own Person. But He is more than a revelation of the way incarnate. No past tense can apply to this new and perfect Way. He is still, and will ever be, the living Way. He lives, and He joins to Himself by the new birth in Baptism those who would be His disciples and go this way. He feeds them on His own Body and Blood. The new life which they receive from Him is of the eternal quality. He is the Way by which they come to the Father's home.

Here we may point out that the fact that we are thus joined to Him insures the continuous use of this method of imparting truth through personality. We can understand this way because we see it in the life of Jesus Christ. The world will never lose the Gospel, because Jesus Christ not only brought to earth the truth and the life as we shall see, but He organized a definite institution of living men and women to insure its permanence. If the Gospel had simply been revealed, it might have been lost, as the Law of Moses was lost in the days before Josiah. But the higher method of sending men (apostles) to live the truth and the new life, makes the way a permanent one. This organization is that which He called His Kingdom or Church. It was so much a part of Himself that it is called His very Body. "We are members of His body, of His flesh and of His bones." This new organization is something more than the sending of men in an official way. The priests and the prophets of old were so sent. The gates of hell shall not prevail against the Church, because Jesus Christ is the living Head of this living Way.

He is also the Truth. Again, He does more than point out the truth. God is Truth, and if we could know and understand Him perfectly we should know and understand all truth. Jesus Christ is the Truth because He reveals in His own Person the truth as it is in God. He is the standard measure of truth. If we would know the truth about any question, we have but to take it to the Lord Jesus Christ, measure it up against Him, and we shall see how it is expressed.

He is also the Life. From Adam we receive a heritage of life unto death. In Jesus Christ all who are joined to Him and are obedient to His commandments have become partakers of a new quality of life. They share in the eternal life which is in Him. This life He has, and He alone can impart it unto us (St. John v. 24-26). This life endures in spite of death (St. John xi. 25, 26).

Jesus then told His disciples that if they had known Him, they would also have known the Father. And then, having explained that He was the only way to the Father, He assures them that they must now know the Father, and that they had seen Him. Philip asks that He show them the Father. That brings out those wonderful words: "Have I been so long time with you, and yet hast thou not known Me, Philip? He that hath seen Me hath seen the Father." He then appeals to His words and works. If they have not recognized Him as being one with the Father, yet they must believe on account of these. We are reminded how His words astonished all because they were "with authority," and not as other teachers. He spoke not as one sent. He, while quoting the old law of God, abrogated it with no further appeal to authority than His "but I say unto you." Such words were in themselves a claim to divine authority. The disciples recognized this in a measure, and when offered their release, exclaimed: "To whom shall we go? Thou hast the words of eternal life" (St. John vi. 68). And Jesus claimed for His words the power of judging men. If they received not His words, they were by that fact condemned, because His words were the absolute truth of God (St. John xii. 47-50).

He also appealed to His works (v. 11). These had caused many to ask: "When Christ cometh, will He do greater works than these?" and it was His mighty works which would have convinced the Jews (St. John xii. 11). His disciples, who had been with Him from the first and had seen all His works, besides hearing His words, should have known that this Man was of God.

And now, as a ground of comfort, He assures them that something of this divine power shall be imparted unto them. They shall do greater works than these because of His presence with the Father. And He indicates the way by which the power shall be available. If they shall ask anything in His Name it shall be done. The greater works which have been done refer to the greater spiritual works which followed the coming of the Holy Spirit. Because He has gone to the Father, the kingdom began to spread and to grow, and that growth is not yet checked.

To ask in His Name, it should be explained, is not only the use of the words "through Jesus Christ our Lord," or the like. To ask in His Name is to ask in His way, and as making ourselves one with Him. His is the perfect trust which knows that God's will only is the best, and would have no prayer answered which is not in perfect accord with His will (St. Luke xxii. 42).

HE WILL give the victory into thy hands, if only thou wilt fight manfully by His side, trusting not in thyself, but in His power and goodness. And if the Lord delay awhile to give thee the victory, be not disheartened, but believe assuredly (and this will also help thee to fight resolutely) that He will turn all things which may befall thee, those even which to thee may seem farthest removed from, yea, most adverse to thy success, all will He turn to thy good and profit, if thou wilt but bear thyself as a faithful and generous warrior.—*Lorenzo Scupoli.*

Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

THE CRAPSEY CASE CONSIDERED IN ITS PROPHETIC ASPECT.

To the Editor of The Living Church:

THERE is one view of the Crapsey case which has not as yet been brought before the public mind, and I am minded in the light of the truth which inheres in this particular aspect of the situation, and as an old friend and companion, to write a few words upon this subject.

My knowledge of the Rev. Dr. Crapsey dates far away back where, at St. Stephen's Church, Pittsfield, he used frequently to visit the parish for the purpose of conducting a mission or a retreat. In those early days I was deeply impressed with this man's burning zeal and earnestness and with the eloquence which sprang from his fervid nature.

My friend used to look upon me in those days with a tender, hopeful, pitying air, as one who had not attained, like himself, to the high table-land of the Catholic position, but who had evident tendencies which, if rightly directed, might bring his wandering feet to the same sure and lofty path.

It is this past knowledge, love, and admiration for the character and work of the Rev. Dr. Crapsey, which fills me with a sense of reverence for all that he has accomplished in the Church during the years of his active and intelligent ministry.

And yet when I read in the columns of The Living Church (a paper which I have come to admire and appreciate more and more) the heart-breaking complaints and letters of sorrow and indignation on the part of those who wish to see this matter summarily settled by a vote of the majority, I can understand the torn and wounded spirit of those who would drive out this heretic at once, and would restore as by an act of Congress, peace and order to the Church.

These dear, grieved souls are always envying the Church of Rome its freedom from such incidents as these, and keep hinting that unless matters mend, they will surely be compelled to go thither themselves.

Which leads me to make a few short, definite propositions upon this complex subject.

And the first thought I have to offer is this.

There is such a thing as an ecclesiastical "Fear Neurosis." Doctors tell us of the many and various forms and phases of neurotic diseases to-day. There are many different forms of fear in the neurotic nomenclature of the present age. One man has a fear of being alone; another has a fear of going up high places; a third has a fear of walking alone through an open field.

I remember a clergyman in Boston who would never walk with me across the Common and the Public Gardens for fear something terrible would happen to him. So he always walked around by Boylston street, where he could keep close to the houses.

Now at times one is profoundly impressed with the fact that the Church is distinctly neurasthenic, and loves to keep close to the houses where the other people live. In other words, the Church is neurotic and is suffering from a deep-seated fear neurosis.

But what have we to fear?

In this case the committee has given us its decision.

Would we seek to set it aside?

Do we wish to try Lynch Law, or the verdict of the drum-head Court Martial? And is not the Holy Spirit abroad in the Church and the world on purpose to lead it and guide it into the truth?

As the frenzied lover cries in the poem of Maude:

"I have not made the world, and He who made it will guide."

Must we force the Almighty to show His hand, in order to satisfy our own personal view of the situation and overcome our upspringing and inherent sense of fear?

The next thought is this.

All who have ever in the history of the Christian Church sought to define the mystery of the Incarnation outside of conventional phraseology, have come to grief, and have universally become labelled "heretics." This is an admitted fact, from the days of Eutyches, Nestorius, and Theodore of Mopsuestia, down to the days of Bishop Gore with his misunderstood doctrine of the "Kenosis."

The early Church made short work of its thinkers and prophets, and I fear that if the Old Testament prophets had had the P. E. Church behind them as their ecclesiastical environment of authority, we might have been spared much of their prophetic writing, so-called. For these prophets spoke in the Spirit, and they were universally judged by the letter; and we repeat this experience and do this same thing every day.

Some twenty years ago, when on a visit to St. Louis in the interests of the Congress of Churches, I accepted an invitation to go with a committee of the city fathers to Graniteville, on the Iron Mountain R. R., to inspect granite blocks for the paving of the city streets. On the way back, after a somewhat luxurious and hilarious lunch in the baggage car, one of the city fathers, who had evidently been indulging quite freely in the free champagne provided for the party, remarked to me:

"Well! You are a Protestant clergyman and I am a Roman Catholic. The only difference, as far as I can see, is that you Protestants open the stoppers of your bottles, and away go your doctrines in volatile gases; whereas, we Roman Catholics never open our bottles; we label them 'mysteries,' and put them away on the back shelf where they are not to be opened, and there they stand for all time."

"Yes," he concluded, "it's a mistake to open a bottle that contains a mystery."

Here is the point of the present case: Is it, or is it not, a mistake to open the mysteries?

This doctrine of the Virgin Birth we may label a "mystery," in which case we had better not open it. Or we may call it dogma, concerning which there may be more light to follow and be thrown upon its path, in which case we will not be afraid. Of one thing I have been most deeply and profoundly impressed during a six years' residence in Brittany, the shrine of religious and superstitious reverence in France. In all the churches, shrines, hospitals, monasteries, and convents, the place universally assigned to St. Joseph is unique. He is always a power and an important factor in the thought of recovery to health, and in the line of consolation and succor. He is never the negative, colorless saint and companion of Mary which we make of him in our Protestant cult.

Another thought is this. The Church must have room in its fold both for the prophetic and the scientific mind.

Life is filled with occasions for action, but not always for the verification of our action. The Day of Judgment comes in the year of humanity's strivings. The duty, the occasion, the message, comes to us. Let us, if we have a prophetic view of things, do that which seems to us to be right, and let us leave to those who come after us, the work of clearing up things. The Jewish prophets uttered their words of prophecy—and then the Jewish Sanhedrin took up the question later on.

Cyrus Field felt in this way when he was convinced that there was a path for his cable under the sea. Marconi did the same with his wireless message conviction. These men prophesied in advance, and the certainty and sureness of their prophecy became established in the scientific judgment which came later and verified their position.

When Admiral Dewey, at the battle of Manila, spoke down the tube to his sailing master and said, "You may fire, Mr. Gridley, when you are ready," he acted with the prophetic spirit of the duty of the hour. He left it for posterity, with its spirit of scientific certainty, to decide as to the character of his action on that day which brought the United States into the front rank of the world powers, and gave it a foreign colonial possession like that of India.

And this is the view, it seems to me, we ought to take of this Crapsey case to-day. We ought to consider it in its prophetic as well as in its scientific aspect; and there never can be any fellowship of the prophets if, with a chronic fear neurosis upon us, we sentence them in advance, and wait for posterity to conduct the trial. We ought either to consider that the mysteries are closed, or we ought to believe, with Pastor Robinson and the pilgrims on the *Mayflower*, that God has new light to throw upon His truth.

William Wilberforce Newton.

THE ADJUSTMENT OF THE EPISCOPATE TO THE NEEDS OF AFRO-AMERICANS.

To the Editor of The Living Church:

CANNOT there be an adjustment of the episcopate, for Afro-Americans, without disturbing the present relationship of the Bishop of the diocese towards the colored clergy and laity, in the event of the failure of the Missionary Bishop plan proposed to the last General Convention? Such a question has been asked of me by a number of friends interested in work among colored people. I sincerely trust, with all my heart, that the proposition made by us to the late General Convention may not fail. But, rather than that things should go on as at present, it occurs to me that the adoption of a canon, in substance the same as that which here follows, would be a very great improvement on the present order of things:

"A Canon on Auxiliary Bishops.

"Whenever the work in a diocese or dioceses requires additional episcopal services which can not be met by the election of a Bishop Coadjutor or the division of the diocese, the House of Bishops may, upon the petition of one or more diocesan Bishops, in contiguous territory, proceed to elect a competent person as Auxiliary Bishop, to labor in the dioceses of such Bishops asking for his appointment. With such request, the Bishops so petitioning shall declare, in writing, the duties which they thereby assign to the Bishop Auxiliary when duly ordained and consecrated.

"The parishes and missions served by the Bishop Auxiliary, if not in union with the respective conventions of the dioceses wherein situate, may be represented in the General Convention as that body may determine."

GEORGE F. BRAGG, JR.

Baltimore, Md., March 3, 1906.

WHAT COLOR?

To the Editor of The Living Church:

APROPOS of "lack of tact in the arrangement of news," is not the enclosed, clipped from your Pennsylvania news, somewhat akin?

"ST. THOMAS' CHURCH, Philadelphia, has been entirely repainted. This is the oldest of several colored congregations in Philadelphia."

Very truly yours,

Montclair, N. J. ALANSON Q. BAILEY.

THE POWER OF VESTRIES.

To the Editor of The Living Church:

WHAT to me appear very ordinary, although much to be regretted, conditions of our Church life here in America, do not seem to be known to the Rev. Mr. Moody, and he therefore thinks my statements concerning them extraordinary. My criticism of these conditions has, of course, no application where they do not exist.

I am not aware that my criticism contained the following words: "All diocesan and parochial divisions are contrary to our Lord's purpose." I cannot find any authority in our Lord's words, as reported by the Evangelists, for locating or staying, although I do find in the acts of the Apostles and their writings, evidences of both a moving and a stationary ministry. And I can find a possible, yea, a probable justification for not only a modification of the command to "go," but also for the many other modifications and enlargement in all departments of Christian thought and practice made by the holy Apostles and their successors from their day to our own, in. St. John xvi. 13; and St. Matthew xxviii. 19, 20.

I am not willing, without further enlightenment, to believe that there is any justification for the state of things prevalent in our American Church, which gives a power of rendering the divine call to the priesthood and the consecration and setting apart by the successors of the apostles practically void and non-effective, into the hands of men uninspired and unconsecrated.

The laymen elected to act as vestrymen in many of our churches are not even baptized Christians. The elections are often only attended by the rector, the sexton, and, occasionally, a choirmaster and lay superintendent, who select from the wealthy members of the community where the parish exists, those who have wealth; often men who will not take the trouble to attend and vote for themselves and others.

Such men as these, accepting the position as vestrymen, are given power to place or displace the consecrated and spiritual ministry of the Church of the living God.

If such is in harmony with the Apostolical Commission and the spirit of Christ, I should like to be informed of the fact by a Council of the Church.

Oh, but there is no remedy for such conditions? Then, if there is not, cease to treat the idle and unemployed clergy as if they were less in the Kingdom than those whom such vestrymen elect and call and keep in the active ministry of the Church.

Yours truly,

F. WASHBURN.

TYPES OF CHURCH ARCHITECTURE CONTRASTED.

To the Editor of The Living Church:

THE startling contrast presented in your current issue between good and meretricious Church architecture deserves, at least, passing notice.

On one page you have a memorial chapel—instinct with the devotional spirit of the Catholic Faith, perfect in proportion, significant of the best art, the art for God's sake, happy in the association of antiquity with modern needs, a sermon in stone, a shrine where the knee bends involuntarily in worship.

On another page you have an "edifice" of massive stone, representative of the fashion of the day in the West, a witness to the influence of sectarianism, blurred in outward effect, with meaningless doors and windows and towers, lacking in distinction; and within, a thing of pews and commonplaceness, a chancel without character, the beautiful altar overshadowed by unsightly beams.

Look on this picture and then on that; and realize that the latter represents the type demanded throughout the whole West by Churchmen as well as dissenters. For example, all the newer churches in this city represent this hybrid thing, this unhappy compromise between God's house and a meeting-house.

It is therefore no reflection upon the one instance before us, but it is an appeal for the cultivation of a purer ecclesiastical taste among us all, that is here made; an appeal to free ourselves from architectural jejuneness and flabbiness, to escape the deformities and mediocrities that so easily beset us.

To illustrate the point: a man eminent as a merchant once wrote me from London that his visit to St. Paul's was a disappointment to him; he did not feel comfortable there, but missed the "cosiness" of his "own home church in America"!

That is it: cosiness and red carpets; pews, deep-seated and cushioned; luridities in stained glass, atrocities in design and decoration, mark the church-home of most of us, and harbor a certain sentimentality of worship wholly impossible in such true churches of God as the Hibbard Memorial Chapel of Grace Church, Chicago.

Respectfully,

St. Louis, March 6, 1906. HENRY LEVERETT CHASE.

FAITH AND DOUBT.

To the Editor of The Living Church:

I QUITE agree with you, that when a clergyman of the Church no longer believes the main articles of the Christian Faith, as contained in the Apostles' and Nicene Creeds, he ought to give up his ministry.

But the charity of the Church should make allowances for *mental* infirmities and shortcomings, as well as infirmities of conduct.

Perfect faith—both as to its essence and the objects toward which it is directed—is very rare. Divine truth, in all its length, and breadth, and depth, and height, is so vast and mysterious that it is no marvel if we become confused in the contemplation; and sometimes err in our judgment of it.

Who has not had doubts and questionings concerning some generally accepted Christian dogma or opinion? Giving all due deference—as we ought—to the authority and teaching of the Church, yet we cannot but *think*. Private judgment cannot be avoided. Many of those who deny the right of private judgment in religion, yet use it constantly.

To say that a priest of the Church must not form opinions of his own, must not examine the grounds of his faith, must pay no attention to the "higher criticism" of learned and reverent explorers in the field of theology, were to condemn him to be little more than a mere theological puppet.

There is, no doubt, danger in the exercise of our reasoning powers upon the mysteries of religion; but *some* exercise of them cannot be prevented, and humility, sincerity, a love of the truth, and constant prayer for divine guidance will minimize the danger.

A priest of the Church ought not to feel himself compelled

to renounce his ministry for any perplexity or passing doubt as to a Christian doctrine. Let him wait patiently, with heart open to receive the truth, and a humble, prayerful dependence upon the Light which lighteth every man that cometh into the world, and usually the doubt will vanish.

In any case let him not leave the ground upon which his feet have rested securely in the past, until he is QUITE SURE that it is treacherous and false: and that the new ground upon which he proposes to take his stand is firm, and cannot be shaken.

It is not wise to allow ourselves to be driven from the faith we *have,* upon a mere restless and tentative search after what may prove to be but an illusion. A. W. CORNELL.

Middletown, N. J.

SPIRITUALITY AND PARISH DEBTS.

To the Editor of The Living Church:

KINDLY permit me to thank you for your very helpful editorial, "A Successful Parish," and allow me, please, to refer to one paragraph. You most justly say:

"Let it be distinctly understood, then, that morality, personal and commercial, must be a foundation-stone of the spirituality which it is the function of the Church to build. A successful parish cannot be one that produces low-idealed financiers or dishonorable laboringmen.

"Again, it is the function of a parish to enhance spirituality; but a parish that leaves its corporate bills unpaid is not a brilliant success in that attempt."

Who has not known business men and tradesmen who habitually spoke of the Church and the priest with a sneer because they had found them "bad pay"? And it is but the A. B. C. of mission work that a missionary or committee careless about finances cannot win the respect and support of the community.

Sometimes the priest is alone to blame; he knows nothing of business and runs his charge and himself into debt through over-zeal, and instead of standing his ground until he has redeemed himself and his mission, walks away, leaving bad debts and a bad name that his successors cannot overcome.

But there is another side to all this. Many a priest stands with the business men and tradesmen to whom his vestry or committee owe money. If he asks for his own he is called mercenary; if he urges the payment of bills outstanding he is looked upon as overstepping his duty and interfering with what belongs entirely to the province of the vestry.

I know a priest who, with his family, has gone without butter for his bread and without sugar for his tea and coffee rather than go into debt even when his salary was long overdue, who has paid the bills of small tradesmen—for the Church's sake—when there was money in the treasurer's hands, but their claims were disregarded; and I have known that same priest to be charged to his Bishop (but behind his own back) with saying his treasurer was dishonest, simply because he dared to ask that a statement of the finances be given to the subscribers to the parish funds.

One of the reasons for the constant unrest amongst the clergy is this very thing. Business matters are beyond the power of the priest to correct without friction, and friction means blame for the priest—always the poor priest must bear the blame for any friction that arises in his charge—and when he has done his best up to the point of an open rupture with his vestry, he prefers, or thinks it wiser, to resign rather than fight it out with the odds—humanly speaking—so greatly against him.

You see, Mr. Editor—and I hope you will permit me to say it—there is a feeling in the priesthood to-day that we cannot look to either the Right Rev. the Bishops, the Church papers, or the Church public, to recognize any necessity for a priest upsetting a whole parish or mission over such a small question as the finances. It is so easy to say to us: "You are visionary, you are arbitrary, over-officious"; it is so easy for a vestry to say "We give the money, this is our affair"; and it is not easy for either the authorities or the onlookers to see what business it is of the priest to interfere in the secular matters of his charge.

As if anything in the parish is secular as apart from the spiritual! As if the priest's spiritual duties were only preaching and administering the Holy Sacraments, and did not include "that morality, personal and commercial," which "must be a foundation-stone of the spiritual life which it is the function of the Church to build"!

Let the Right Rev. Bishops follow your timely suggestion; let them give us serious *ad clerum* talks; and if in these they will assure their clergy of their influence and support in raising the present business standard of Church vestries and committees, they may not find the clergy unwilling loyally to follow them and, if need be, to suffer for a principle.

March 4, 1906. BERT FOSTER.

AN EVER-RECURRING SPANISH SWINDLE.

To the Editor of The Living Church:

I WOULD like, through the Church papers, to forewarn our clergy of a swindle which has been brought to my attention, so that they may assist their parishioners as I have been able to do, if occasion should arise.

One of my friends came to me asking my advice concerning some letters which he had received from one Adolf Rolden Shannon, in prison in Madrid, who claimed to be related on his mother's side to my friend.

The writer of the letters claimed that he was employed by Ferdinand de Lesseps, which person was connected with that great Panama Canal swindle, and on account of his connection with that swindle, same writer was seized in Gibraltar, whence he was leaving for America. He claims in his letter that he was taken to Madrid and there incarcerated, from which place he was presumably writing the letter while awaiting extradition to France.

He wanted my inquirer to take care of his only daughter, but he must send her transportation. With the daughter a trunk was to be sent which, in a secret drawer, contained 98,600 pounds sterling. One-fourth of the property was to go to the person addressed and the remainder to his supposed daughter.

At the request of the inquirer, we wrote to the American Minister at Madrid, making inquiry. The result was a letter of which I send you a copy:

"AMERICAN LEGATION
"MADRID.

"DEAR SIR:

"In reply to your letter of recent date, in regard to an estate in Spain which you have been told has been left by a relative, I beg to inform you that the whole matter is a swindle and an attempt to obtain money from you by false pretence. There are on file at this Legation hundreds of communications received from people in the United States to whom letters similar to the one you received have been sent. There has been in existence in this country for upwards of thirty years an apparently well organized band of swindlers who work upon the same lines that have been used in the attempt to deceive you. You may be sure that there is no truth whatever in the statements made to you by the people on this side in this connection. If you were to continue the correspondence with these swindlers they would send you copies of court decrees, testaments, wills, etc., all tending to support their statements, but I warn you they are forgeries.

"Recently, within one week, one man in Iowa and another in New Hampshire have each sent $590 here to pay the expenses of the reputed daughter to America. Two other men have arrived in Madrid, having journeyed all the way from Montana, for the purpose of taking the same child to their home; and a priest in Columbus, Ohio, has informed me that members of his parish had started to mortgage their farms in order to raise money to send to these swindlers. In the past few months, victims from nearly every state of the Union have written to this Legation.

"As you have been saved financial loss by the information here sent you, I ask you, in return, to help save others from being swindled and to lighten my labor in the matter (my correspondence in connection with it being burdensome) by immediately giving to the newspapers of your locality, an account of this swindle, so that publicity may kill it. Efforts are being made to bring the parties to justice here, but the only effective remedy is a public and complete exposure of the absolutely false and fraudulent character of the entire scheme. I am Very truly yours,

[Signed]

It was dated February 13th, 1906.

I am, Respectfully yours,

JOSEPH R. ALTEN.

Graceville, Minn., March 6, 1906.

EXAMINATIONS IN THE CATECHISM.

To the Editor of The Living Church:

IN the Bishop of Chicago's recent consecration sermon (published in your issue of March 3d), his reference to the importance of efficient training of the clergy for their prophetic work reminds me, for some reason, of a kindred subject which seems to me to be of equal importance in its own proper place. I refer to the matter of the preparation suitable and sufficient

for that ordination to the sacred ministry and priesthood *of the laity* which is given by the laying on of Apostolic hands in Confirmation. I am heartily anxious, Mr. Editor, to know if this subject is generally regarded of signal importance by clergymen more experienced than myself.

It has found a place in the Church's legislation, and, as it would seem, has been treated in a practical manner (see Canon 15, sec. ii., as well as first rubric after Catechism). Do any of the canons ever become dead letters and still remain, by authority, on the statute books? And, if so, has it been tacitly decided by our leaders that such is to be the fate of the requirement in question?

The Bishop of Fond du Lac in his last convention charge refers to the Catechism as "that wonderful scheme of Christian belief, and moral and spiritual duties, and prayer, and the Sacraments." And the Bishop of Duluth takes a similar opportunity to advise his clergy thus: "It will powerfully assist you in this most important branch of pastoral responsibility if, as the rubric at the end of the Catechism directs, you should on Sundays, from time to time, openly in the Church instruct and examine the children of the parish in some part of the Catechism" (both quotations are taken from *The Church Eclectic* for February).

It is least of all for mere curiosity's sake that I should value obtaining some intelligent, if general, estimate as to how widespread is the obedience to these commands. Is not our respect for law of itself an important matter? Violation of the rubrics is now made an offence for which the clergy may be tried. While not willing to jump at general conclusions because of the fact, it is nevertheless perplexing to find that the range of my personal observation, narrow though it has been, has not embraced a single parish where the slightest evidence is given that its rector has ever read or heard of these words: "It *shall* be the duty of Ministers . . . to be *diligent* in instructing the children in the Catechism, and from time to time *to examine them in the same publicly before the Congregation.*" Is the latter part of this injunction *very often* carried out? Yet have not the laity a *prophetic,* as well as a priestly mission from the Most High; should not the children be taught it and the oldest member of every congregation be reminded of it; may not the Church be suffering from uneducated prophets both lay and clerical; and ought not the words "consecration and efficiency" to be placed over our parochial places of worship and instruction, as well as over our theological seminaries?

Boerne, Texas, March 5, 1906. J. A. MASSEY.

WHAT IS A SCHOOL OF THOUGHT IN THE CHURCH?

To the Editor of The Living Church:

A SCHOOL of thought in the Church can only be about an unsettled matter. There can be no school of thought about what is *de fide;* for example, that the Apostles and Nicene Creeds are a finality for all time—so many quartz crystals, as I believe Bishop Walker lately called them.

Now it seems to me that if any man in any way says these creeds in the sense of the undivided Church, are not a finality, that man does not belong to a school of thought but to a heresy, and strictly speaking, ought to be deposed and even cut off from lay communion. Such men are just what Arius was twenty-four hours before his excommunication. He was a heretic, only untechnically so. A day later he was a heretic both untechnically and technically.

Hence I think that in your issue of March 10th you should not have spoken of Dr. Nash and his companions as a "school of thought," but simply as so many heretics whom we Catholics are not at present strong enough to expel. I see no prospect of our strength soon increasing to the point of our being able properly to deal with such. Yet that is no reason why we should not call things by their right names. If a matter is simply the foundation of a school of thought we should not dispute thereabout and make trouble. We should not do as Dr. Pusey, Keble, and Newman did. Ritualism and Augustinianism, for example, are not *de fide,* and a Church Congress may lawfully, debate on these points, but it seems to me that many of the utterances in these assemblies ought logically to lead to "godly admonitions" from the Bishops to those of their clergy who thus write and talk—to "godly admonitions" and perhaps something more.

The very expression "school of thought" stamps the matter in question as a non essential. Does THE LIVING CHURCH think that Dr. Nash and his tribe only err in non-essentials? Liberality consists not in what you think of one's opinions, but in what you think of his sincerity. Nobody doubts that Broad Church views are held honestly enough.

I would not say "schools of thought," but the various heresies which have crept into the Church and which the orthodox are not yet sufficiently strong to put down by expulsion of their adherents. If a thing is a heresy, call it so; if it is not, say not one word about it. WILBERFORCE WELLS.

Lebanon Springs, N. Y.

THE CONGO REFORM ASSOCIATION.

To the Editor of The Living Church:

INASMUCH as you gave editorial mention a few weeks ago to the work of the Congo Reform Association, referring especially to the statements of its authorized speakers concerning the negative attitude of Secretary Root on this whole subject, it would be a favor if you could kindly give space to a few lines from the writer.

Secretary Root by his published letter of recent date to Congressman Denby, has reversed the entire attitude of this Government, so far as his utterances can do this, as adopted for the past twenty years. He has taken advantage of mere technicalities to do this, and since having taken this stand he has been so severely assailed for his radicalism that he now has said (from press reports), that he does not wish "to be understood as holding that the case is closed, or as declining to consider further information as to facts or suggestions of action along other lines." To any who have followed the course of the Leopoldian outrages and the course of the American Leopoldian apologists, it is quite evident that the Roman Catholic influence is being exerted in steady efforts to hinder the international action which simply must come, if the Christian sense of duty is not to be found totally asleep at the opening of the twentieth century. The story of Leopold's horrible crimes in that part of the world, over which he was placed as custodian by the Christian powers more than half a generation ago, in the action of the Berlin Conference, is the most heart-sickening tale of murder and every other horror that all history can show. It is historically true, as Secretary Root has stated, that, for some technical reason which I do not know, our Government did not sign that treaty, but it is also true that our Government's representative, Mr. Kasson, was publicly assigned by the German delegate, Von Bunsen, to "the first place of influence in this Conference." Our national connection with the history of the Congo basin has been "intimate, complex, and, up to this time, honorable," to quote President Stanley Hall, of the Congo Reform Association, and when Secretary Root stands forth to reverse on purely technical grounds the entire attitude of twenty years, and this, too, in the face of the frightful conditions known to exist under Leopold's rule, it is time, Mr. Editor, for someone to do something besides criticise the earnest speakers who have left their homes and their regular work to tour the country in behalf of this perishing people. If all your readers would but send a postal request to the Congo Reform Association, 710 Tremont Temple, Boston, asking for a little literature on this subject, which would tell them about this "open, festering sore of the world," and if they would all then write to their Senators and Congressmen, urging that something be done, and done quickly, it would be a truly Christian deed on the part of every one so doing. And incidentally if strong and respectful letters could be written to Secretary Elihu Root, by your readers, begging him not to try to reverse the traditions of twenty honorable years of national attitude towards this poor people, who are at present utterly helpless in the grasp of cruelty, it would be strict obedience to the precept laid down in St. James iv. 17.

I thank you for your courtesy in giving space to these lines.

Chicago, March 11th, 1906. JOHN HENRY HOPKINS.

WHATEVER thy grief or trouble be, take every drop in thy cup from the hand of Almighty God. He with whom "the hairs of thy head are all numbered," knoweth every throb of thy brow, each hardly drawn breath, each shoot of pain, each beating of the fevered pulse, each sinking of the aching heart. Receive, then, what are trials to *thee,* not in the main only, but one by one, from His all-loving hands; thank His love for each; unite each with the sufferings of thy Redeemer; pray that He will thereby hallow them to thee. Thou wilt not know now what He thereby will work in thee; yet, day by day, shalt thou receive the impress of the likeness of the ever-blessed Son, and in thee, too, while thou knowest it not, God shall be glorified.—*E. B. Pusey.*

MEN MUST have virtue within themselves before it can flow forth on others with healing power.—*G. R. Parkin.*

Literary

Religious.

The Philosophy of Religion. A Critical and Speculative Treatise of Man's Religious Experience and Development in the Light of Modern Science and Reflective Thinking. By George Trumbull Ladd, LL.D., formerly Professor of Philosophy in Yale University. 2 vols. New York: Charles Scribner's Sons.

These solid volumes constitute one of the most complete and masterly treatises on the subject of the Philosophy of Religion that have yet appeared in English. They exhibit a remarkable ability to survey a vast field of confusing detail, and to bring all into orderly array without sacrifice of proportion or of any important teaching of natural experience.

We shall qualify this commendation in some respects when we have described the author's method of treatment.

Starting with the expressed belief that religious phenomena are real, and can be marshalled and classified, and that it is possible to deal with them in a philosophical manner, he devotes three chapters to method, difficulties, benefits, and the standard of religious values. He adopts the historical and psychological method of inquiry; and, while a confessed Christian believer (non-Catholic), he assumes a severely detached point of view for the purpose of comparative study. He defines his purpose to be "reflectively to examine the conceptions and ideals of the religious life of humanity, in the light of their own origin, nature, and history, and of modern science and modern thought, in order to test and refine them."

The tests or standards of value which he applies are (*a*) the psychological, or the application of "value-judgments" in order to estimate the capacity of religions to satisfy human needs; (*b*) the historical, or the origins, power of continuance under changed conditions, and power of self-recovery and ability to keep pace with improved race culture; (*c*) the speculative and ideal, or conformity to human ideals, rationality, ethic, etc.

On such lines he devotes Part I. (six chapters) to Religion as an historical development. He traces its origin to the necessity that man is under to regard all else after the analogy of self—*i.e.*, some form of spiritism. The actual developments of religion are shown to be complicated and various, and not to be reduced to fixed laws or normal stages.

Part II. (ten chapters) considers man as a religious being—his faculties, environment, and the relations of science and philosophy, etc., to religion. His discussion of the psychical faculties exercised in religion is exceedingly valuable. He rejects with commendable earnestness the attempts which have been made to limit the subjective factors of religion. "Religion," he says, "has its psychological sources in every important form of the functioning of the human soul. *It is man in his entirety, who is the maker of religion.*" He vindicates the place of the reason in religion, and shows what is the real fallacy of modern Agnosticism, in that it treats the characteristics that make our minds capable of knowledge as if they were sources of illusion.

Part III. treats of religion as a life—including such topics as faith and dogma, cults, the way of salvation, churches, individual experience and its variety, etc. In this part appears one of Dr. Ladd's limitations. He comes nowhere near to a real understanding of the Catholic conception of Christianity; and this impoverishes his treatment of many details.

In Part IV., he treats of theistic doctrine, and very suggestively indeed. He is inclined to put a low valuation on theistic arguments in their formal aspect, and emphasizes rather the ever-developing implicates of experience in its manifold totality and unity. Beneath all this experience we must hypothecate a "world-ground," and no "world-ground" can satisfy the requirments of adequate reflection except it be infinite, personal, and ethical Spirit.

Part V. treats of "God and the World," and deals with such subjects as the supernatural, evolution, creation, preservation, moral government, providence, redemption, revelation, and inspiration. It is all very excellent, except in relation to the supernatural, revelation, and inspiration.

The concluding part is concerned with "The Destiny of Man." Immortality is grounded ultimately in trust in God as righteous and faithful. No scientific proofs can stand scrutiny, although science puts no insuperable difficulties in the way of Christian hope.

The strength of Dr. Ladd's whole position lies in his grand marshalling of the totality of religious experience, and its development, complex but full of meaning, towards a rational faith in God as perfect ethical Spirit.

But his treatise has certain important limitations. In the first place he seeks to discover the essence of true religion by induction from its various forms rather than by considering the finished and matured example which Christianity affords. He does not do justice to the principle that the nature of a growing thing is to be found in the result of the growth—not in the earlier stages of it. Moreover, he *seems* to regard Christianity as in line so to speak with non-biblical religions, as if they could grow into it. The difference between non-revealed and revealed religion is not set forth.

Then his view of the supernatural is seriously defective. In common with Bowne, in his monograph on *Divine Immanence*, which we reviewed recently, he regards the supernatural as the ultimate causal aspect of all phenomena, and the natural as the model aspect of them all. This is to obliterate completely the biblical distinction between nature and grace, and to subvert the significance of the Incarnation and Resurrection. It also modifies the Christian doctrine of inspiration, and the whole conception of supernatural revelation.

Finally, he fails utterly to understand the phenomena of Catholic experience, and consequently misinterprets and puts aside the data of sacramental religion. This reduces the sufficiency of his generalizations, and leaves us after all on a naturalistic level.

Yet it must be allowed that he has done wonderfully well with the natural data of religious experience, and has produced a treatise that even Catholic theologians will find to be full of valuable suggestions.

FRANCIS J. HALL.

The Ten Commandments in the Twentieth Century. By Dean Hart. New York: Thomas Whittaker. Price, 35 cts. net.

Everything from the pen of the Dean of St. John's, Denver, is pretty sure to secure a reading. We may agree with him or disagree, yet he compels our attention. In the present brief volume he obtains both our attention and our agreement; we should like the book better if there were more of it.

He wastes neither time nor words. In each chapter he goes at once to the heart of the matter. The Old Testament commandment is interpreted by the New Testament command, the old negative, "Thou shalt not," by the Christian century's positive "Thou shalt."

The Sixth Commandment is thus treated: "'Thou shalt not kill.' The Commandment against *bad temper*. Murder is the final reach of ungovernable temper; so the Sixth Commandment runs over the whole course of the turbulent torrent, from the final cataract back to the gushing spring. It is evident 'ye know,' writes the apostle, 'that no murderer hath the eternal life abiding in him,' because the eternal life must have controlled him, and prevented him from laying violent hands either upon himself or another; and if a man should reach such an ungovernable condition as to take life, then it is an indication that the eternal life could not have been in that man. The eternal life may be in a man and long struggle to exist, and manage to exist side by side with a bad temper, but it must have been driven from its occupancy if the temper rises so high as to commit murder."

In a brief "Conclusion," the Dean calls attention to the fact that there is no ecclesiasticism in the Ten Commandments, and therefore there is no reason for excluding them from the public schools on denominational grounds. That there is good reason why they should be taught is made plain by the shocking growth of criminal lawlessness in the United States. In proportion to the population the number of criminals to-day is *double* what it was fifteen years ago. In about one-half century the criminal population has increased ten hundred per cent. Moreover, it is to be remembered that moral lawlessness is far greater in extent than criminal lawlessness. The need of teaching and preaching the Commandments was never greater than it is to-day.

ALFORD A. BUTLER.

Adventure for God. By the Rt. Rev. Charles H. Brent, Bishop of The Philippine Islands. The Bishop Paddock Lectures, 1904. New York: Longmans, Green & Co. Price, $1.10 net.

This volume is of singularly living interest. Lectures on the Paddock foundation that have to deal rather with what may be called the poetry of missions than with theological problems, afford, no doubt, a striking contrast to previous volumes of those lectures, but the contrast is not one in which the value of the present volume becomes lessened. We have here no direct discussion of missionary problems, but rather an original manner of treatment of the missionary life from the personal point of view. The volume is of interest quite as truly as of value.

The Hunger of the Heart for Faith, and Other Sermons. Delivered at the Cathedral Open-Air Services, Washington, D. C. By the Rev. Charles C. Pierce, D.D., Chaplain Artillery Corps, United States Army. With an Introduction by the Bishop of Washington. Published by The Young Churchman Co., Milwaukee. Price, $1.00 net.

These sermons of necessity partake of the character of services intended for the masses, rather than for our own Church people. They are words that must have struck into the consciousness of many of those who listened to them. Dr. Pierce evidently possesses the ability, shared by none too many of the clergy, to attract and to hold attention apart from the environment of a church building. His sermons are well worth reading.

The Miracles of Our Lady Saint Mary. Brought out of Divers Tongues and Newly Set Forth in English. By Evelyn Underhill. New York: E. P. Dutton & Co. Price, $2.00 net.

In this volume the effort is made to reproduce the peculiar condition of thought which widely obtained during the Middle Ages, and which was the inspiration for mediæval art and for the devotional cultus which sprung up about Our Lady. It is difficult in this day for us to shut out the later critical spirit and to read these

legends in the sympathetic frame that alone can do them justice, for to most of us they will seem crude and frequently grotesque. Notwithstanding this, they had large effect in molding the lives of our forefathers, and it is well for us to have the legends brought to our knowledge in this modern form.

Conversations with Christ. A Biographical Study. By the Author of *The Faith of a Christian.* London and New York: The Macmillan Co.

The writer describes graphically the chief personal interviews contained in the Gospels, which our Lord had with those who came in individual contact with Him.

In each case he first expounds some broad spiritual principle involved in what follows, and then gives a more or less paraphrastic account of the conversation—supplying the scenery, circumstances, and probable point of view of each speaker.

Many beautiful suggestions and lessons are given, and the result is on the whole very edifying. Our criticism is, that sometimes too much conjecture is worked in, with the result of giving pictures here and there that do not seem altogether warranted by the Gospel narratives. The style and the make-up of the book are excellent.

ANOTHER new book for Lent is *The Days of Lent* [Selected Readings from the Writings of the Rt. Rev. F. D. Huntington, D.D., late Bishop of Central New York. By W. M. L. Jay. With an Introduction by James O. S. Huntington, O.H.C. New York: E. P. Dutton & Co. Price, $1.25 net]. The readings herein given average a half dozen 12mo pages to the day, and would thus be adapted to brief daily readings in church or in the home. The selections appear to be happily made and quite representative of the author's terse and vigorous style. A selected poem and a collect conclude the reading for each day. Not least interesting in the volume is the introduction by Father Huntington.

THE REV. JOHN MONTGOMERY RICH has in press a manual for Plainsong Eucharist and Congregational Singing. Being for the most part traditional ecclesiastical music, in unison, it is historically adapted for mission or Cathedral worship. Also ready next month, a cheap pew edition, words and air only, paged for use independently, or in connection with the Book of Common Prayer and the Church Hymnal.

Miscellaneous.

Lectures and Essays. By Alfred Ainger. 2 vols. New York: The Macmillan Co. Price, $5.00 .

The *Lectures and Essays* by the late Canon Ainger can scarcely be too warmly commended to those who love their fellow-men. The lamented author was brought by the accidents of circumstance into contact with some of the rarest types of contemporary genius and learning and by sympathy and fine appreciation into communion with the great creators and creations of the past in English letters. He had himself no mean endowment of wit and wisdom, but it is his love and reverence for what is deeply human in personality and in literature, their moral quality, that illuminate these fascinating pages. After the weariness that we must all have felt of the cleverness and epigrammatic brilliancy of much modern criticism, Ainger's straightforward but discriminating analysis has the refreshment upon the mental palate of clear, cool waters after a sparkling, heady draught.

We come close to the real Lamb and Coleridge, Cowper, Burns, Scott, Swift, Wordsworth, even we feel very near to the real Chaucer and Shakespeare; so convincing is the insight of this true and loving humanist.

Canon Ainger stands manfully to oppose the wave of anarchy which has poured over the literary world. In the general essays he testifies in a very delightful yet impressive way against that modern "skittishness" which resents the accumulated judgment of past generations, and he appeals from the protervity of the verdicts with which in easy gaiety the critics of the day pronounce sentence on those authors stamped "fine gold" by the accumulated judgment of past generations. In this appeal his posthumous volumes meet perchance, to use the slang of the time—a psychological moment, for in the demand for novelty, exhausted by a meretricious supply, the old ways, the old judgments, are themselves just now novelties which may not improbably be eagerly welcomed.

To read to oneself thoughtfully by the study fireside or aloud to some sympathetic hearer these papers of the friendly, refined, and gentle author, will be found absolutely delightful, warming the heart, stimulating the imagination, and furnishing to the willing mind the highest standard of judgment.

It is perhaps misleading, as it may be only an inclination of personal taste, to specify any particular papers in the collection where all are so excellent, but if a reader would rather dip into the volumes to taste their quality than proceed in regular order from title to colophon, let him take first the charming story, "How I traced Charles Lamb in Hertfordshire," "The Art of Conversation," "The three Stages of Shakespeare's Art." Not the smallest merit of Ainger's essays is the admirable choice of citations in prose and verse, a kind of rare little anthology of his own.

This opportunity, again let it be emphasized, is a very special one, in a line which is sometimes more or less perfunctory, to recommend a book cordially and without reservation.

ERVING WINSLOW.

A Book of the Riviera. By S. Baring-Gould. New York: E. P. Dutton & Co. Price, $1.50 net.

This Book of the Riviera, issued from the press during the past year, gives much valuable information concerning that favored region. It is not in any sense a guide book, but it supplements in an interesting way the bare facts which the guide book presents.

It first relates the accidental way in which the Riviera was discovered to be an ideal winter resort, and branching out from that point it describes in detail each town of the same, giving its exact location, peculiarities of climate, character of soil, vegetation, etc. But it is not as dry detail that these facts are presented, for after giving a description of each town, the author proceeds to relate its early history, weaving in many interesting anecdotes of persons associated with that place. Marseilles, Cannes, Nice, the Principality of Monaco with Monte Carlo and its fascinating Casino, are described at length, together with the towns of the Italian Riviera, and others not so well known.

The book as a whole is more historical than descriptive, and will particularly please those people who like to know intelligently not only the surface of things, but all that relates to the history of places in which they are specially interested. There are many beautiful half-tone illustrations of places, buildings, and noted people, which add much to the interest of the book. M. B. P.

The Bitter Cry of the Children. By John Spargo, with an Introduction by Robert Hunter, author of *Poverty.* New York: The Macmillan Co. Price, $1.50 net.

One lays down this volume sick at heart. The presentation of the awful problem of the frightful abuse of child life in every phase is most depressing. Yet it is well that the story should be presented in its blackness. Granted that some 80,000 children die annually from preventive causes, it is overwhelmingly our duty to consider the awful condition and to take such steps as we may toward lessening the evil. Nor are the deaths attributable to abuse and child neglect a misfortune more deplorable than the conditions under which those who do not die in childhood are permitted to attain to a wretched, stunted adult age.

One turns eagerly to the section of the book entitled "Remedial Measures." One would agree with the writer that Socialism would be the ultimate cure for the condition, could he dissociate from Socialism the pathetic thing called by that name by modern Socialists, who of all men would seem to be least fitted to cope with the serious condition.

The author is, however, by no means extreme, and is not content with hailing the far-distant rainbow which he calls Socialism as alone worthy of consideration, but makes a number of very practical suggestions in the way of ameliorations, which, he rightly says, do not altogether remove the causes for the conditions and are in themselves inadequate to effect entire reform.

Who's Who in America. A Biographical Dictionary of Notable Living Men and Women of the United States. 1906-1907. Established 1899, by Albert Nelson Marquis, Edited by John W. Leonard. Chicago: A. N. Marquis & Co.

The fourth biennial volume of this work is little if any thicker than its predecessors, but contains nearly two thousand more biographies than were given in the preceding volume, listing no less than 16,216 names. These include Americans who have won in some measure a distinction greater than local in any respect, and references are also given to those, for the most part deceased, whose sketches were given in earlier volumes, but have been omitted from the present.

How fully this is corrected to date, may be seen from the fact that Bishop Webb's sketch is correctly added, though in that of Bishop McCormick, whose name appeared in previous issues as that of an author, his elevation to the episcopate is not recorded. Bishop Parker is not yet admitted, and the Bishop of Michigan appears by name only, without his full record. These latter are not cited as though they were errors, since the advancement of each of these presbyters to the episcopate—all Bishops being included in the volume—is so recent that one would hardly expect to find any reference to the advancement in the case of any of them.

The volume is invaluable for reference, and is also useful as a base for determination in many instances of statistical matters.

FROM THE PRESS of The Macmillan Company has lately been issued an edition of Tennyson's *In Memoriam* with annotations by the author, which have heretofore remained unpublished. These annotations appear to have been made during the poet's later years, and clear up many a reference that is seen to have a deeper meaning to the author than it has had to the reader in general. The author's notes are edited by his son, the present Lord Tennyson, who also contributes the introduction, in which he cites views of the poem by Gladstone, Henry Sidgwick, and Westcott, and includes interesting testimony concerning Tennyson's views of religion. ($1.00.)

The Family Fireside

THE SAILING LESSON.

Sun and wind along the coast and breeze about the bay,
Single reef and double reef and keep your cable clear.
Luff her light and spill her so and let her fall away;
What's the use o' stayin' with the fleet so near?
What's the use o' stayin' with the schooners round us layin',
Wallopin' an' swayin' in the promise o' the blow?
Watch 'em reel an' swagger in a single-staysail stagger;
Yes, but what'll happen if a storm came so?

Cloud and squall above the beach and sunshine on the sea,
Double-lash your boats and casks and make your life-lines fast,
Edge her out beyond the fleet and jam your helm alee;
Meet her now and hold her till the squall claws past.
Humor her and hold her with a brace o' leg and shoulder,
Or before you're older you'll be born again on high.
Weather-coast, no seaway, lad, and all the world for lee-way,
Shame if you should swamp her with the fleet so nigh!

Luff, oh, luff, and slip your sheet. Now drop your fore-sail keen;
Furl it quick and cleat it down and keep her off again.
There's a lubber lost his gaff and driftin' on us clean.
Come about and clear him or he'd swamped us then.
Keep her sails a-shakin' now, and mind the course you're takin',
There's blue sky a-breakin' and the wind is not so strong.
Now the squall's to leeward; you can bring her in from seaward;
All the fleet was watchin', but you did nought wrong.

L. Tucker.

SEED TIME AND HARVEST.

By Frederick von Grave.

JACK PARRISH was a religious young man; religious in the sense that he possessed the charity that goes to make up true religion. In his early life, when first he realized the meaning of the Christian duty, his thoughts and aims were centered on becoming one of Christ's followers—a priest in the Church of God.

Parrish was poor, and it is always difficult for a poor fellow to seek holy orders. They that give themselves up to God, do not always have the support of the authorities in God's Church.

The rector of the Church of St. Paul the Apostle was not the type of man, or of priest, capable of bestowing sympathy upon any being. His life was bound up in his books; he did not hold himself accountable for souls. Jack Parrish he knew slightly, as so many priests do know those committed to their charge. It was by that strange, unexplainable phenomena that Dr. Boyd, the rector, annually preached a sermon from the text: "The harvest is great, but the laborers are few." In his rectorate of twenty years, no candidate had ever been presented for a "follower of Christ" from the Church of St. Paul the Apostle. Dr. Boyd's sermons were intellectual, very flowery, and critical. He was generally timed by the senior warden.

The first Sunday of Lent in the year ——, was the day chosen for the reiteration of the text, "The harvest is great, but the labourers are few."

Jack Parrish was twenty-two. As far back as he could remember, this same text always remained fixed in his memory. This Sunday morning, as he sat listening to every word, he wondered deeply as to whether he might be one of the laborers who should help reap the harvest. The cold, monotonous voice of the doctor rang out: "There is a great work to be done, and there are few willing to make the sacrifice—it is an hard life; a life of toil and sorrow, but consider what it is to give up all for the service of Jesus Christ."

The congregation wondered whether the rector were really animated. It sounded like an appeal. It was a direct appeal, so thought Jack Parrish.

There is always an "if" in this life; how much easier it would be to eliminate that word from our vocabulary.

Resuming the thread of this tale, it was hardly a week following the delivery of the "annual sermon," when Jack was seated in the study of the rectory.

Dr. Boyd peered over his glasses, and, looking about him with an air of indifference, said:

"Well, Parrish, is this not something new? When did you get this idea that you wished to enter the ministry?"

Jack blushed and stammered out as best he could:

"It has ever been my earnest desire, doctor, to enter the Church, and last Sunday morning, after I had heard your sermon, I determined to follow out my wish. That is why I have come to talk with you."

There was a pause as the doctor nervously removed his glasses and tapped nervously on the polished surface of his desk. Clearing his throat, he remarked:

"I understand. . Yes, it is a great blessing. Let me see, what is your occupation?"

"I am employed in Marvin & Sons Company; a mechanic."

"A mechanic, indeed!" responded the rector, with a look of—well, it would be cruel to say, contempt.

"Yes, doctor, a mechanic," Jack said, his face assuming a sad, down-hearted expression. "Was not our Lord a carpenter?"

There was a second pause; the silence was painful. Those moments when caste faces caste! A *curè* who lives explicitly in the priestly caste!

The rector mused for a moment, and continued:

"Are your parents living?"

"My father is dead, but my mother is living. She is not very strong, and has to take in washing. She attends church regularly, Doctor Boyd."

The rector of the Church of St. Paul the Apostle rose slowly from his chair, and paced the floor, involuntarily removing from its place in the bookcase one of the volumes of the Fathers. It was that of St. Cyprian—the contrast between the two fathers was a trifle incongruous. Placing the book mechanically on the desk, he resumed his seat.

"I am afraid, young man," he said, "that your education would prove a hindrance in seeking orders. It is necessary—"

"But I have had an high school education, doctor," interrupted Parrish. "I graduated at nineteen and have been out of school three years. I am well grounded in the Latin and Greek classics."

Disappointment fairly shone in the fellow's face.

"Indeed, is that so?" Dr. Boyd said. "I suppose you entertain the idea of a college course?"

"Yes, sir!"

"Have you the means to accomplish this?"

"No, sir!"

"How much do you earn a week?"

"Fifteen dollars!"

"What do you do with the money?"

"It helps support my mother and sisters. Mary, my oldest sister, is twenty now, and is a stenographer. She makes eight dollars a week."

"Have you managed to save any of your wages?"

"Yes, sir; about an hundred dollars."

"The outlook is not very bright for you, Mr. Parrish. Four college years and three seminary years on an hundred dollars is absurd."

"But, sir, I could earn money by doing outside work, enough to help mother and buy my books!"

"You dream, Parrish! What you speak of is impossible. One must have money. I am afraid that you will have to give up this idea. You have others dependent on you."

"Doctor, mother is willing to make the sacrifice for my future."

"Very probable. Women are sentimental regarding their sons' futures. My advice is that you destroy this fancy."

Fancy, the doctor called it. The vocation which comes to some poor men is many times called a fancy.

Jack Parrish clenched his hands together tightly, and there was a tone of dryness perceptible in his voice, when rising, he next spoke:

"I am sorry to have disturbed you, Dr. Boyd. I came to you for advice. I—I—thought you might possibly make a loan to me. I shall return whatever I borrow with interest. I thank you for granting me this interview."

"Stay, Parrish!" his rector said. "One word—never borrow money. It is unwise. As for my helping you financially, why, I have no money now, and see no possibility of having any later on. Good-day, Parrish."

The seeds were planted. They grew, only to be trodden down.

There was no harvest.

Let us no more yearn for present employment when God's providence bids us "be still," than we would think it good to yearn after cessation while God bids work. Shall we not miss a blessing if we call rest a weariness and a discontent, no less than if we called God's work a thankless labor? If we would be holy in body and spirit, shall we not keep smooth brow, light heart, whether He bids us serve His table, or wait our summons?—*Edward White Benson.*

Church Kalendar.

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All week-days are fasts.

Mar. 4—First Sunday in Lent.
" 7—Wednesday. Ember Day.
" 9—Friday. Ember Day.
" 10—Saturday. Ember Day.
" 11—Second Sunday in Lent.
" 18—Third Sunday in Lent.
" 25—Fourth Sunday in Lent. Annunciation B. V. M.

KALENDAR OF COMING EVENTS.

Apl. 25—National Conference Ch. Clubs, Rochester; Pacific Coast Missionary Conference, Seattle; Dioc. Conv., Louisiana.
May 15—Church Congress, Philadelphia.

Personal Mention.

THE Rev. J. O. BABIN of Williamsport, Pa., has been called to the rectorship of the Church of the Good Shepherd, Yorkville, S. C.

THE Rev. J. WOODS ELLIOTT has been elected rector of All Saints', Orange, N. J., having been in charge of the parish since Advent.

THE Rev. SAMUEL B. ESHOO has resigned the charge of Trinity Church, Jersey Shore, Pa., and has accepted an invitation to take charge of St. Matthew's Church, Harrisburg, during the absence of the rector.

THE Rev. W. S. GITHENS has resigned the rectorship of St. Helena's Church, Beaufort, S. C., to take effect April 1st.

THE Rev. R. S. HANNAH has accepted the rectorship of the Church of Our Saviour, Little Falls, Minn.

THE Rev. L. P. HOLMES has resigned his charge at Lake Benton, Minnesota, and will retire to his farm near Frankfort, Marshall Co., Kansas, for a period of rest. Address at Frankfort after March 25th.

THE Rev. FRANK POOLE JOHNSON has not accepted the call to St. Michael's, Marblehead, Mass., as stated, but is simply supplying in the absence of the rector.

THE Rev. S. R. MCALPIN of St. John's Church, Johnson City, Tenn., has accepted a call to the Church of the Epiphany, Knoxville, Tenn.

THE Rev. JOHN MCKINNEY of Westfield, N. Y., has been called to the rectorship of Christ Church, Janesville, Wis.

THE Rev. C. L. MIEL has resigned the rectorship of St. Paul's Church, Sacramento, Calif.

THE Rev. WILLIAM H. OWEN, curate of St. Thomas' Church, New York City, has received a call from Trinity Church, Mount Vernon, N. Y.

THE Rev. H. F. PARSHALL, rector of St. John's Church, St. Cloud, Minn., has declined the call from St. Agnes' Church, Spokane, Wash., and will remain in St. Cloud.

THE Rev. JAMES M. RAKER, Oakfield, Wis., will remove to North Fond du Lac, Wis., to take that mission, continuing in charge of the mission at Oakfield.

THE address of the Rev. D. A. ROCCA is changed from Somerville, Mass., to Diocesan House, 170 Remsen St., Brooklyn, N. Y., where he is to work among Italians under the direction of the Archdeacon of Brooklyn.

THE Rev. J. A. SCHAAD has resigned the rectorship of St. Paul's Church, Lansing, Mich., to accept a call to become Archdeacon in the diocese of Kansas City.

THE Rev. J. C. WARING has accepted the charge of the churches at Barnwell, Blackville, and Allendale, S. C., which have been under the care of the Rev. S. C. Beckwith, who goes to Charleston to assume the rectorship of St. Philip's Church.

ORDINATIONS.

PRIESTS.

PITTSBURGH.—At Calvary Church, Pittsburgh, on Friday in Ember Week, March 9th, the Rev. JOSEPH SPEERS, deacon, was advanced to the priesthood by the Bishop of the diocese. The candidate was presented by the Rev. J. H. McIlvaine, D.D., rector of the parish, and the sermon was preached by the Rev. Jacob Brittingham of Wheeling, W. Va., an old friend. The Rev. Mr. Speers has been acting as secretary of the diocesan committee of the Men's Missionary Thank Offering, and has spent several months in visiting the various parishes of the diocese and making addresses in its behalf.

BORN.

CLARKSON.—On the morning of the First Sunday in Lent, 1906, at St. Paul's Rectory, Greenwich, N. Y., to the Rev. and Mrs. D. H. CLARKSON, a daughter.

DIED.

TARRANT.—Entered into the rest of Paradise in the 75th year of her age at Magnetawan, Ontario, on the morning of February 22nd, 1906, ELIZABETH (*nee* Darragh) TARRANT, wife of George Tarrant, Sr., and daughter of the late Captain James Darragh, formerly of Her Britannic Majesty's 82nd Regiment of Foot.

The Burial Service was said at St. George's Church, Magnetawan, on Ash Wednesday, by her youngest son, the Rev. Dr. Tarrant, rector of St. Alban's Church, Euclid Heights, Cleveland, Ohio.

"Grant unto her, O Lord, eternal rest, and may light perpetual shine upon her!"

THOMPSON.—In Atlanta, Ga., on Tuesday, March 6th, of meningitis, JOSEPH PRIESTLEY, elder son of Joseph THOMPSON and Mary Ashley Orme, aged twelve years.

CLASSIFIED NOTICES AND ADVERTISEMENTS.

Death Notices are inserted free. Memorial matter, 2 cts. per word. Marriage Notices, $1.00 each. Classified advertisements, wants, business notices, etc., 2 cts. per word.

Persons desiring high-class employment or high-class employees; clergymen in search of suitable work and parishes desiring suitable rectors, choirmasters, etc.; persons having high-class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage—will find much assistance by inserting such notices.

Address: THE LIVING CHURCH, Milwaukee, Wis.

WANTED.

POSITIONS OFFERED.

FIVE young, consecrated, efficient, unmarried Priests for small towns, near large city in Mid-West Diocese. Salary $800 to $1,000 without house. Address: MIDDLE WEST, in care of THE LIVING CHURCH, Milwaukee.

A YOUNG PRIEST WANTED to assist the rector of a northern New England parish during the month of April. Address: NEW ENGLAND, care of THE LIVING CHURCH, Milwaukee, Wis.

TWO NEGRO PRIESTS WANTED for work in the South. Also a resident teacher (white) for an Industrial School for Negro Girls. PRESBYTER, LIVING CHURCH, Milwaukee.

STUDENT LAY READERS WANTED for promising missions in District of Laramie. Interesting work, a bare living; help in studies for Holy Orders. Particulars: ARCHDEACON COPE, Kearney, Neb.

CHURCHWOMAN WANTED to take up nursing at St. Luke's Hospital, Kansas City, Mo. Address: SUPERINTENDENT.

AN ASSISTANT in parish near New York. Stipend, $1,000 to $1,200. CLERICAL REGISTRY, 136 Fifth Avenue, New York.

POSITIONS WANTED.

A YOUNG LADY, educated in a Canadian Church School, wishes position as companion or governess. MISS N. JOY, 50 St. George Street, Toronto, Canada.

ORGANIST AND CHOIRMASTER desires position. Associate Royal College of Organists. Good organ essential. Testimonials from rector, and two prominent English Cathedral organists. Address: "B," THE LIVING CHURCH, Milwaukee.

TEMPORARY WORK for five or six months after Easter, in the East, by a clergyman. Highest testimonials furnished. Address: APPLICANT, Office of THE LIVING CHURCH, Milwaukee.

A YOUNG unmarried Priest desires to communicate with some live parish desiring a pastor. Address: A 5, THE LIVING CHURCH, Milwaukee.

ORGANIST AND CHOIRMASTER (English Degree) desires change. References and Testimonials. Address "DIAPASON," care LIVING CHURCH, Milwaukee.

ORGANIST AND CHOIRMASTER desires post; Bachelor of Music, Oxford, England; thoroughly experienced; powerful baritone voice; communicant; very best English and present post references. Address: "OXONIAN," LIVING CHURCH, Milwaukee.

FOR COMING SEPTEMBER, position in Church School, or College, is wanted by clergyman, young, active; now in Graduate Department of University of Chicago. Prefers to teach Sociology, History, or English. Address: "GRADUATE," care LIVING CHURCH, Milwaukee.

CLERICAL REGISTRY.

POSITIONS SECURED FOR QUALIFIED Clergymen. Write for circulars to the CLERICAL REGISTRY, 136 Fifth Avenue, New York, conducted by The JOHN E. WEBSTER CO. Established, April 1904.

CHOIR EXCHANGE.

CHURCHES requiring Organists and Choirmasters of the highest type of character and efficiency can have their wants readily supplied at salaries up to $2,500, by writing to The JOHN E. WEBSTER CO., CHOIR EXCHANGE, 136 Fifth Avenue, New York. Candidates available in all parts of the country and Great Britain. Terms on application.

PARISH AND CHURCH.

THE INDIANAPOLIS VESTMENT BAG—needed by every clergyman—a suitable gift for Easter, with or without vestments—used in twenty-eight dioceses, New Brunswick (Canada), round about to Alaska, and by several Bishops. Demand increasing. Send $2.50 or letter of inquiry to THE INDIANAPOLIS VESTMENT BAG CO., 1518 Park Ave., Indianapolis. Satisfaction guaranteed.

COMMUNION BREADS and Scored Sheets. Circular on application. Address: MISS A. G. BLOOMER, Montrose, N. Y.

PIPE ORGANS.—If the purchase of an organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Ky., who manufacture the highest grade at reasonable prices.

TRAVEL.

EUROPE. Select Summer Tours. Best steamers; small parties; new ideas; personal escort. $250. REV. L. D. TEMPLE, Watertown X, Mass.

MISCELLANEOUS.

ARUNDEL CHROMOS—Large Stock; many rare ones. Send stamp for this month's list, which gives size and shape of each. SAINT JUDE'S DEPOT, Birmingham, England.

FOR CALIFORNIA MISSIONS in Water Colors, address ARTIST, 455 University Avenue, Palo Alta, California.

INFORMATION AND PURCHASING BUREAU.

For the convenience of subscribers to THE LIVING CHURCH, a Bureau of Information and Purchasing Agency is maintained at the Chicago office of THE LIVING CHURCH, 153 La Salle St., where free services in connection with any contemplated or desired purchases is offered.

NOTICES.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY

The Church in the United States organized for work—to fulfil the mission committed to it by its Lord and Master, Jesus Christ. If you are baptized you are a member of that Society.

The care of directing its operations is intrusted to a Board of Missions appointed by the General Convention.

These operations have been extended until to-day more than 1,600 men and women—Bishops, clergymen, physicians, teachers, and nurses, are ministering to all sorts and conditions of men in our missions in North and South America, Africa, China, Japan, and the Islands.

The cost of the work which must be done during the current year will amount to $750,000, not including "Specials." To meet this the Society must depend on the offering of its members.

ALL OFFERINGS should be sent to Mr. George C. Thomas, Treasurer, 281 Fourth Ave., New York City. They will be acknowledged in *The Spirit of Missions.*

MITE BOXES for families or individuals will be furnished on request.

The Spirit of Missions tells of the Missions' progress, and is fully illustrated. Price, $1.00 per year. Send for sample copies.

OTHER PUBLICATIONS OF THE BOARD, giving information in detail, will be furnished for distribution free of cost, upon application. Send for sample package.

Copies of all publications will be supplied on request to "The Corresponding Secretary, 281 Fourth Avenue, New York City."

All other letters should be addressed to "The General Secretary, 281 Fourth Avenue, New York City." Correspondence invited.

A. S. LLOYD, *General Secretary.*

Legal title (for use in making wills): THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.

WILL THOSE WHO LOVE THE CHURCH PLEASE CONSIDER?

The average salary of a clergyman of the Church is about $600 per year. There are hundreds of excellent men doing heroic work in the West and South and East on $300 and $400 per year. It is cruel folly to expect such as these to provide for themselves with pension or insurance, and the official society of the Church does not ask them to do so.

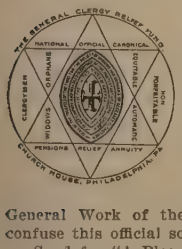
Among the clergy of fifty and upward, there are distressing instances of poverty. Old clergymen tramping the country as book-agents, picture-sellers, canvassers, insurance agents.

An active ministry, many of whom are struggling to make ends meet, and a cast out and starving ministry in old age, is not a righteous basis upon which to build aggressive Christianity at home or abroad.

BUT THERE IS A WAY OUT.

The Church in its official capacity has provided, by profoundly wise legislation, in its general canons, for an uniform, comprehensive annuity or pension and relief fund for the clergy and their families throughout the whole Church. Its distinguishing marks are official character and freedom from limitations.

The young disabled clergyman, the old, the widow, the orphan are eligible without dues or fees or diocesan requirements.



If we cannot pay living salaries to the clergy in the present, let us at least take care of the smaller number, old and disabled.

We appeal to the laity for generous gifts and bequests for "Pensions at 64" and the General Work of the National Fund. Do not confuse this official society with any other.

Send for "A Plea for a Square Deal."

THE GENERAL CLERGY RELIEF FUND,
The Church House, Philadelphia, Pa.,
REV. ALFRED J. P. MCCLURE,
Assistant Treasurer.

BOOKS WANTED.

BY THE YOUNG CHURCHMAN CO., Milwaukee: *Life of Father Dolling.*

PUBLISHERS' NOTES.

MASTERS OF OLD AGE:

The Value of Longevity Illustrated by Practical Examples. By Colonel Nicholas Smith. Milwaukee: The Young Churchman Co. Price, $1.25; postage 10 cts.

The *Southern Churchman* gives the following appreciative review of Col. Smith's *Masters of Old Age:*

"The author of this work has certainly succeeded in making as entertaining a book, in its way, as this reviewer has ever read. And he has also collected from far and wide, as varied an assortment of facts and data bearing on the subject he is treating as could be found anywhere in literature.

"He does not believe, for a moment, in any 'dead-line,' short of the time when the last summons comes; and he has collected a vast number of facts to bear out his contention.

"He believes that a man may be a 'Master of Old Age,' and make it just as useful and fruitful as any other period of life. And the mass of data he has collected to sustain him in this position is truly astonishing.

"He believes that one's age, as well as his health and vigor in old age, is very largely in his own keeping, and the numbers of witnesses he brings to testify from personal experience as to the correctness of this view, is very remarkable.

Indeed, the author has ranged through history, and literature, and contemporary life, to find the facts to support his contentions, and the result makes very interesting reading, indeed.

"We commend this book to those who are inclined to grow pessimistic over the 'dead-line' and the uselessness of old age. Possibly, with some, it may serve as a useful antidote for 'Oslerism.'"

BOOKS RECEIVED.

RIVINGTONS. London.

The Gospel of Incarnate Love. A Course of Mission Sermons and Meditations with Three Lectures on The Gospel of St. John. By Cyril Bickersteth, M.A., of the Community of the Resurrection. With an Introduction by V. S. S. Coles, M.A., Principal of Pusey House, Oxford. Price, 3 shillings net.

LONGMANS, GREEN & CO. New York.

Pastoral Work in Country Districts. Lectures Delivered in the Divinity School at Cambridge, Lent, 1905. By V. S. S. Coles, M.A., Principal of the Pusey House, Oxford. Price, $1.20 net.

FREDERICK WARNE & CO. New York.

The Pre-Raphaelite Brotherhood. Price, $1.25.
Fra Angelico. Price, $1.25.

THOMAS WHITTAKER. New York.

A Good Shepherd. And Other Sermons. By William Reed Huntington, D.D., Rector of Grace Church, New York. Price, $1.25 net.

THE MACMILLAN CO. New York.

Euripides and the Spirit of his Dramas. By Paul Decharme, Professor of Greek Poetry in the Faculté Des Lettres at Paris. Translated by James Loeb, A.B. Price, $3.00.

CHARLES SCRIBNER'S SONS. New York.

The Prisoner of Ornith Farm. By Frances Powell, author of *The House on the Hudson.* Price, $1.50.

The Opal Sea. Continued Studies in Impressions and Appearances. By John C. Van Dyke, author of *The Desert, Nature For Its Own Sake, Art For Art's Sake,* etc. Price, $1.25 net.

A. C. McCLURG & CO. Chicago.

Future Life. In the Light of Ancient Wisdom and Modern Science. By Louis Elbé. Being the authorized translation of *La Vie Future Devant La Sagesse Antique Et La Science Moderne.*

LOTHROP, LEE & SHEPARD CO. Boston.

The Girl from Tim's Place. By Charles Clark Munn, author of *Pocket Island, Uncle Terry,* etc. Illustrated by Frank T. Merrill. Price, $1.50.

The Golden Greyhound. A Novel by Dwight Tilton, author of *My Lady Laughter, On Satan's Mount, Miss Petticoats,* etc. Illustrated by E. Pollak. Price, $1.50.

Under Togo For Japan. Or Three Young Americans on Land and Sea. By Edward Stratemeyer, author of *Under the Mikado's Flag, At the Fall of Port Arthur,* etc. Price, $1.25.

The Twentieth Century Christ. By Paul Karishka. Price, $1.00 net; $1.10 postpaid.

LITTLE, BROWN & CO. Boston.

Maid of Athens. By Layfayette McLaws, author of *When the Land was Young, Jezebel,* etc. With Illustrations from Drawings by Harry C. Edwards. Price, $1.50.

Hearts and Creeds. By Anna Chapin Ray, author of *By the Good Sainte Anne, Teddy: Her Book, Nathalie's Chum,* etc. Illustrated from Drawings by Alice Barber Stephens.

PAMPHLETS.

The First Two Decades of the Student Volunteer Movement. Report of the Executive Committee to the Fifth International Convention, Nashville, February Twenty-Eighth-March Fourth, Nineteen Hundred and Six. New York: The Student Volunteer Movement.

Catalogue of the *Berkeley Divinity School,* Middletown, Conn. February, 1906. Pelton & King, Middletown, Conn.

St. Alban's School. A School for Boys, Knoxville, Ill. Catalogue for 1906-1907.

In Memoriam: Thomas Frederick Davies, Third Bishop of Michigan. A Sermon by Samuel S. Marquis, Rector of St. Joseph's Church, Detroit, Mich.

The Protestant Episcopal Theological Seminary in Virginia. Catalogue of the Officers, Students, and Alumni. 1905-1906.

THE BONDAGE OF SIN.

"Who," asks St. Basil, "is free?" The man "who is his own master." There is no such "being amongst men." If he is not the servant of God, he is the slave of sin. We understand that state of bondage in which a man struggles vainly against some degrading sin, yielding again and again to some petty temptation, powerless against unworthy habit. "He is a slave, and he knows it," and the misery of bondage is increased by the misery of self-contempt, and the loss of self-respect. "What I would, that I do not; but what I hate, that do I" (Rom. vii. 15). That bondage we see and pity, or we feel and despise ourselves for it. Sin means much more than this. But what of those chains that men bear so easily? What of the "false freedom" of him whose aimless life is at the mercy of chance desires, who lives on vaguely in the hope that "something will turn up," who suffers his will to be determined by circumstances, his morality by his next-door neighbor, his intellectual position by the newspapers. What of the thousands who are toiling out their lives in mere money-making? Remember that the cruelty and suffering which we commonly associate with slavery is not its essential quality. *That which really constituted slavery is that it is a moral evil;* that it maims and degrades human nature in that in which it is most like God; that it disfranchises man of his rights as a citizen in God's world.—*Aubrey L. Moore.*

TO BE spiritually minded, to be strong for duty, to be a person not a puppet on a string—these are the three ways in which we can set our hearts toward God's highway. —*Unknown.*

THERE MAY be many tongues and many languages of men, but the language of prayer is one by itself, in all and above all.—*Harriet Beecher Stowe.*

IF YOU WISH to influence others, you must see that you have within yourself that reality and intensity of life on which alone genuine influence is based.—*George R. Parkin.*

The Church at Work

REV. J. L. TUCKER, D.D.,
LATE RECTOR ST. JAMES' CHURCH,
BATON ROUGE, LA.

ST. JAMES' CHURCH,
BATON ROUGE, LA.

REV. LOUIS TUCKER,
NEW RECTOR ST. JAMES' CHURCH,
BATON ROUGE, LA.

SON SUCCEEDS FATHER.

THE VACANCY in the rectorship of St. James' Church, Baton Rouge, La., caused by the lamented death of the Rev. J. L. Tucker, D.D., is speedily filled by the call and acceptance of his son, the Rev. Louis Tucker, heretofore rector of Grace Church, St. Francisville. A sketch of the late Dr. Tucker has already been given in connection with the news item concerning his death, to which we might add the fact that his father and grandfather were both Baptist preachers. His ministry in Louisiana, as wherever else he was engaged, was one of distinction and of true spirituality.

His son and successor was born in Columbus, Miss., in 1872, took his M.A. degree at Sewanee in 1892 at the age of nineteen years, and was graduated at the General Theological Seminary in 1895. His first work was as curate to the Rev. Philip Schuyler at St. Ambrose' Church, Bleecker St., New York City, in the slums of the East side, under the direction of the City Missionary Society. Afterward he took charge of several missions in Mobile, Ala., and in 1897 accepted the rectorship of the church at Pass Christian, Miss. From there he went to St. Francisville, La., in 1900. The number of confirmed persons in that parish has been increased from 100 to 217, of whom 75 have been presented for Confirmation by Mr. Tucker. The latter is a writer of distinction, being the author of a little book, *Some Studies in Religion*, that has been received with much favor as an effort to translate theology into the language of popular science, while his poetical and other contributions frequently appear in the columns of THE LIVING CHURCH.

ANOTHER SON SUCCEEDS FATHER.

THE FOREGOING incident is duplicated in the call of the Rev. Charles H. McKnight to succeed his father, the late Rev. G. H. McKnight, D.D., in the rectorship of Trinity Church, Elmira, N. Y.

The Rev. Charles Hamilton McKnight was born in Springfield, Mass., where his father was rector of Christ Church, in 1869. He was graduated from Cornell University in 1891. Soon after graduation he was admitted to the practice of law at Syracuse. In the fall of 1893 he entered the General Theological Seminary in New York and was graduated in 1897, and ordained to the priesthood by Bishop Huntington in Trinity Church, Elmira, June 11th the same year. He was advanced to priest's orders in the Church of the Evangelists at Oswego, November 1, 1898, by Bishop Huntington. While in deacon's orders he became curate at Christ Church, Rye, N. Y., and acted as tutor to the nephew of the Rt. Rev. Charles T. Quintard, Bishop of Tennessee. In December, 1898, he was elected rector of St. Paul's Church, Troy, diocese of Central Pennsylvania, and after a rectorship of three years, was called to assist the Rev. Dr. Stephen H. Synnott of St. John's parish, Ithaca, N. Y. After four years of work in the University town he came to assist the late rector of Trinity Church, the Rev. Dr. George H. McKnight. Since the death of his father in December, he has been minister in charge of the parish.

STUDENT VOLUNTEER CONVENTION.

THE INTERNATIONAL CONVENTION of the Student Volunteer Movement at Nashville during the first week in March aroused tremendous enthusiasm. It was announced that the accredited delegates numbered 4,188, including missionary workers from twenty-six foreign fields. Seven hundred institutions were represented. Among the distinguished speakers were Robert E. Speer of the Presbyterian Board; Sir Henry Mortimer Durand, British Ambassador at Washington; John W. Foster, former Secretary of State; B. F. McFarland, president of District of Columbia commissioners; Dr. Herbert Lankester of London, a secretary of the Church Missionary Society of Great Britain; the Rev. James L. Barton, D.D., of Boston, one of the secretaries of the American Board of Foreign Missions; the Rev. H. P. Beach, educational secretary of the Student Volunteer Movement; John W. Wood of our own Board of Missions; and many others distinguished in missionary work in all parts of the world. On one of the evenings alone there was contributed for foreign missions the large sum of $84,181.

EXPANSION OF AMERICAN WORK.

BY A CONCORDAT executed March 8, 1906, and signed by the Archbishop of the West Indies and the Bishop of British Honduras and the Presiding Bishop of the American Church, the ecclesiastical jurisdiction of the "Canal Zone" and certain contiguous territory as specified in the Concordat, heretofore exercised by the Bishop of British Honduras, has been relinquished to the Protestant Episcopal Church in the United States of America.

NATIONAL CONFERENCE OF CHURCH CLUBS.

THE PROGRAMME of the fourteenth annual conference, to be held in Rochester, N. Y., April 25th and 26th, includes an opening celebration of the Holy Communion at St. Paul's Church, with address by the Bishop of Western New York. The sessions will be held in St. Paul's parish house, and will begin with the annual address by the president, Mr. George C. Thomas of the Church Club of Philadelphia. "The Thank-Offering of 1907: Shall the Opportunity of a Life-time be Neglected?" will be discussed by Mr. George Wharton Pepper, Philadelphia; reports of the secretary and treasurer and of the Clubs, with action on resolutions submitted, will fill up the first day, with an evening reception and dinner, by the Church Club of Rochester, at the Genesee Valley Club. The sessions of the second day will be held in Christ Church parish house. The morning address on "Relations between Parish, Diocese, and the Church at Large," will be given by Mr. Frederic Cook Morehouse, editor of THE LIVING CHURCH. A ride through the city of Rochester and vicinity in touring cars, as guests of the Church Club of Rochester, will be given in the afternoon. Headquarters will be at Powers' Hotel, Main St., west.

B. S. A. IN NEW ENGLAND.

MARCH 16th, 17th, and 18th are the dates of the annual convention of the New England Assembly of the Brotherhood of St. Andrew to be held at St. James' Church, New Bedford (the Rev. H. E. Robbins, rector). On the evening of the first day there will be a reception to the delegates by the clergy and local Brotherhood men at the parish house, lasting from five to ten o'clock. On the morning of Saturday there will be a corporate Communion at eight o'clock, with an address of welcome by the Rev. Mr. Robbins at ten o'clock, followed by a business session, at which reports will be received and officers elected. At eleven o'clock there will be addresses by Hubert Carleton, general secretary, whose topic will be "The Brotherhood in New England," and by Mr. Robert H. Gardiner, national president. At 2:30 there will be a conference on the junior work of the Brotherhood, led by Mr. Thomas Wheelan of Pawtucket, R. I., who will speak on "What the Director Should Do," and by W. Blair Roberts of Middletown, Conn., who

will tell "What the Boys Should Do." At 4 o'clock, John M. Locke of New Jersey will speak on "Individual Effort in the Chapter," and James H. Falconer of New York on "Individual Effort in the Assembly." On Sunday at 10:30, the sermon will be preached by the Rev. Sherrard Billings of St. Paul's Church, Boston, and at 2:30 there will be a conference on the extension of Brotherhood work, to be addressed by Mr. Gardiner and Mr. Falconer. Ae 4 o'clock Mr. Carleton will address the Juniors, and at 7:30 the convention will be brought to a close with addresses on "Christian Citizenship," the speakers being Hon. Rathbone Gardner of Providence and others.

THE CHURCH'S OPPORTUNITY IN GUANTANAMO, CUBA.

Guantanamo, a city of about ten or twelve thousand population, is situated at the head of the bay by the same name, far away at the southeastern part of Cuba, 600 miles from Havana, and 100 from Santiago de Cuba. Surrounded by ranges of mountains from two to five thousand feet in altitude, it lies in a valley of marvellous fertility, which is about twenty miles wide. At intervals of every few miles are *ingenios*, or sugar plantations, with their great sugar mills, which are scenes of tremendous activity during the season, and which employ large numbers of men. Many of the owners or managers of these plantations are Churchmen or are interested in the Church. A very large number of the workmen are Jamaicans, and most of them are members of the Church. The others, for the most part baptized in the Wesleyan communion, are ready to come into the Church. These Jamaicans are very religious people, so much so that they will actually refuse to work in a community in which they cannot have Church privileges. Scattered about among the various *ingenios*, they will come to Guantanamo on Saturday night and remain over Sunday, so that they may attend the services of the Church. Coming from Jamaica, most of them have been reared in the Church of England, and they have their Prayer Books and know the services by heart. At the services held by Archdeacon Steel, even all the standing room has been taken, scores of the people being willing to stand patiently during the whole service. These people have been absolutely without a shepherd; they want the Church, and the Church will minister to them here in Guantanamo.

The lower half of the great Guantanamo bay has become the property of the United States, and the Government has established here a very important naval station, in which that part of the navy which is not on duty elsewhere, spends several months every winter. At that time there are thousands of men here, and at all times of the year there are several hundred. Connected with the two railroads and with the sugar mills are many Americans, of whom some of the leaders are members of the Church; and these men are more than willing to give it their hearty support, in the way of influence, time, and means. And in this way, the Church will have here, from its very incipiency, the coöperation of some of the most influential men of the valley. They have already made a large subscription towards the support of the services, and this will be increased greatly in the course of time.

But in every way, the most important opportunity of the Church in Guantanamo lies in the most admirable asylum and school, founded by Mrs. Brooks, six years ago. It began as an orphan asylum, at a time when some of the little people taken in were actually in a condition of starvation. Out of the goodness of her heart, Mrs. Brooks opened this asylum, beginning with five orphans, which number has now grown into the remarkable home and school numbering one hundred pupils in actual attendance. There are 23 children who sleep in the house, not all of whom are orphans, and besides these there is an attendance of about 77 day pupils, some of whom pay for their tuition. In its discipline, in its mental attainments, in its moral standards, and in its general efficiency, this school has not its equal in all Cuba. This is the judgment of the Cuban Government Inspector of Schools. For many years Mrs. Brooks conducted the school almost entirely at her own expense, but she has now given it into the charge of the Church; and this is the greatest opportunity of the Church in Guantanamo.

To this work the Bishop has appointed Señor Lopez-Guillen, a Spaniard who has recently come into the Church from the Presbyterians, and who has a peculiar fitness for this work. A gentleman and a scholar, speaking several languages, and a man of the greatest tact, he will without doubt be able to fill this important position with the greatest efficiency.

[Later.] Señor Jose-Maria Lopez-Guillen, to whom the care of the mission at Guantanamo has been committed, arrived there on March 1st, and on the night of his arrival had a very narrow escape from a terrible death. The hotel in which he was sleeping took fire, and in less than one hour was a mass of ruins. Señor Lopez-Guillen was asleep when the alarm of fire was given, and he rushed out of the building into the street with some of his clothes, dressing himself in a partly finished building across the way. Returning to the hotel, he was able to save some of his belongings, but had the misfortune to lose his watch and clothes to the value of about $125. Very fortunately his trunks had not arrived from the train, or he would have lost them also.

"THE LIVING CHURCH" HAS AN UNUSUAL HONOR.

It is somewhat unusual to learn from secular clippings that a copy of The Living Church was deposited in the corner stone of a public school building for the second district of Glastonbury, Conn., on Wednesday of last week. This distinguished honor was shared only with the Hartford daily papers and with a considerable number of local historic documents.

DR. DOWLING CALLED TO BROOKLYN.

The Rev. Dr. George Thomas Dowling, formerly rector of Christ Church, Los Angeles, is acting as priest in charge of St. James' Church, Brooklyn. The vestry has invited him to accept the rectorate, and he has the matter under consideration, promising to make his decision at Easter. In the meantime he has issued a letter to the congregation, in which he says that the success of the parish depends on the people as well as upon the rector, and before he decides he wants to know whether, in the event of his acceptance, the people will stand by him. St. James' parish has a good property, but there is indebtedness, it is said, of about $50,000.

The Rev. Dr. Dowling was formerly in the Baptist communion, and was ordained in 1895 by Bishop Lawrence. He was rector of Trinity Church, Toledo, in 1896 and from that year until 1904, rector of Christ Church, Los Angeles, Calif.

His career in the Church has been somewhat erratic, his methods savoring much of sensationalism and little of solid Churchmanship.

BISHOP WELLER'S MISSION IN BOSTON.

The parochial mission of Bishop Weller of Fond du Lac at the Church of the Advent was brought to a close on the morning of Monday, March 12th, with a celebration of the Holy Eucharist, at which the Bishop was the celebrant, as he had been at the first service on Ash Wednesday morning. At every service there have been crowds which filled the large edifice, and only on one night was the weather other than of the best. The services were of the simplest character and consisted of hymns, special prayers for those for whom requests were made, and two addresses, the longer one being theological, the other ecclesiastical. The Bishop conducted the entire service from the pulpit, and at the conclusion passed to the door, where he had a pleasant word and a hand-shake for each worshipper as he or she passed out. From every point of view the mission has been a pronounced success, and the staff of priests at the Advent are especially grateful over the spiritual results.

COMMENCEMENT SPEAKER AT SEWANEE.

Commencement at Sewanee will be on June 28th, and the appointed speaker is Judge W. C. Benet of South Carolina. Judge Benet delivered the annual address before the student body at Erskine College last year.

VIRGINIA PRIEST AS A HERO.

Heroism on the part of the Rev. Wythe L. Kinsolving, rector of Epiphany Church, Barton Heights, Richmond, Va., saved a house from destruction by fire on the evening of March 5th. The house was the home of L. O. Wendenburg, commonwealth's attorney of Henrico county. Fire had been started apparently by negroes in revenge for prosecution for crime. Mr. Kinsolving was on his way with W. S. Dunn to attend a vestry meeting when the alarm was sounded. They ran to the scene and Mr. Kinsolving led the rush which broke in the door to the room where the fire had been located. A bucket line to the fountain in the yard was quickly formed and water was passed to Mr. Kinsolving with which he extinguished the blaze. The house would have been totally destroyed but for this prompt intervention of neighbors.

CENTRAL PENNSYLVANIA.

Ethelbert Talbot, D.D., LL.D., Bishop.

Tablet at Mauch Chunk—Reading.

There are few churches in the diocese richer in fabric, associations, and history than St. Mark's Church, Mauch Chunk. Two of its benefactors are commemorated in a mural tablet erected to the memory of James I. Blakslee and his wife, which was unveiled on the First Sunday in Lent. The tablet is of bronze about three feet square and was made by Messrs. J. & R. Lamb. The unveiling and presentation to the parish on behalf of the donors, two sons of those commemorated, was performed by the Rev. M. A. Tolman of Bethlehem, who for 26 years was rector of St. Marks, and it was accepted by the present rector, the Rev. A. B. Putnam.

The several parishes in Reading have united in a course of Wednesday evening services, opening on March 7th in Christ Church, with an address by the Rev. B. S. Sanderson of Bethlehem. Subsequent speakers are the Rev. Messrs. A. B. Putnam, F. Yarnall, H. L. Duhring, D.D., and G. H. Sterling, D.D.

CHICAGO.

Chas. P. Anderson, D.D., Bishop.

Woman's Auxiliary — Lenten Arrangements — City Notes.

At the March meeting of the Woman's Auxiliary, the Babies' branch proved a subject of unusual interest. Ninety-two delegates from 32 branches gathered to hear the story of these little helpers, and the seed sown in these small beginnings of missionary

giving. The origin of the branch was told by Mrs. George Clinch of St. Paul's, Kenwood; and Mrs. John Hoehn of All Saints', Ravenswood, gave an account of interesting services held in that parish at which the babies' banks are presented. General information regarding the work of the branch was given by Mrs. H. B. Butler, the vice-president who has charge of this work in the diocese, and to whose painstaking care its increasing usefulness is largely due.

A brief account of work in New Mexico was given by the Rev. E. McQueen Gray, general missionary of that jurisdiction. The president spoke touchingly of two more names added to the memorial list of the Auxiliary workers in the diocese: Mrs. John Campbell of Trinity Church, Chicago, and Mrs. F. G. Richardson of the Church of the Epiphany, Chicago. The meeting closed with noon-day prayers.

THE LENTEN noon-day services, which are being held in the Chicago Opera House, are drawing large numbers of people, the average attendance being between 600 and 800. On Wednesday, March 7th the Bishop of Niagara, Rt. Rev. Dr. J. P. DuMoulin, was the preacher.—AT THE Church of the Redeemer, Chicago, the preachers on Thursday evenings during Lent are Rev. W. O. Waters, Dr. J. H. Hopkins, Dr. H. D. Robinson, Rt. Rev. J. N. McCormick, Rev. Z. B. T. Phillips, and the Rt. Rev. W. W. Webb. Canon Rogers of Fond du Lac will give the meditations on Good Friday, from 12 to 3.—UNDER the auspices of the Brotherhood of St. Andrew, Dr. James S. Stone will deliver a series of Bible lectures on the Tuesday evenings in Lent. His subjects are as follows: March 13, "The Countries of the Bible"; March 20, "Early Stories of the Creation, the Fall and the Flood"; March 27, "Composition of the Book of Genesis"; April 3, "Israel in Egypt"; April 10, "The Evolution and Mission of Israel." A large class of men is being sought by the promoters of the idea and it is hoped the number may reach 800.

MR. W. T. MORGAN has presented St. Paul's Church, Kenwood, Chicago, with a very beautiful silver box for the communion wafers. It was specially made in Germany and has a representation of Leonardo da Vinci's "Last Supper" chased in relief on the cover. The Easter offering at St. Paul's will be devoted to the reduction of the parish debt. The present amount of indebtedness is now $28,500. It was $53,480 three years ago. The choir at St. Paul's will render Maunder's cantata, "From Olivet to Calvary," on three occasions during Lent.

FIVE THOUSAND DOLLARS is the amount which it is hoped will be raised at the Church of the Epiphany, Chicago, for an Easter offering. This sum will pay off the remaining debt on the heating plant and meet the current deficit. The Rev. Dr. Little of Evanston addressed the Men's Club of the Epiphany, on "Astronomy," at their last meeting.

CONNECTICUT.

C. B. BREWSTER, D.D., Bishop.

Two Deaths—Notes—Lenten Services—Gifts at Broad Brook.

MR. GEORGE C. GRISWOLD, the oldest resident of Guilford, died recently at the age of 97. Mr. Griswold was a native and life-long resident. He served Christ Church for nearly fifty years as parish clerk. One son is the Rev. George C. Griswold, D.D., of Guilford.

MR. STEPHEN WELLS, an old and highly esteemed resident of New Milford, died at his home, not long ago, at the age of 86. He was the senior warden of All Saints' Church, from the organization of the parish.

THE HARTFORD CLERICUS is an informal organization of the clergy of the city and vicinity. Monthly meetings are held in the parish house of Christ Church. On February 12th the Clericus listened to an interesting paper on "Language," by Archdeacon Bodley, rector of St. Mark's, New Britain.

THE NEW ORGAN in Trinity Church, Bristol, was used on the First Sunday in Lent. At Evening Prayer the service of dedication took place. Addresses were made by Archdeacon Bodley, rector of St. Mark's, New Britain, and the Rev. William H. Morrison, rector of the Church. The organ was presented to the parish by Mrs. Samuel Sutliffe in memory of her mother.

IT IS STATED that a memorial altar will be placed in Grace Church, Windsor (the Rev. Frederic W. Harriman, D.D., rector). It is to be the gift of the widow of Colonel John Mason Loomis of Chicago, in memory of her husband, who was a native of Windsor. The altar and retable will be made of white marble, extending across the sanctuary wall, with three panels of mosaic. The central panel will represent the Supper, with the two disciples at Emmaus, when the Lord "was known to them in the breaking of bread." The other panels portray the conversion of Cornelius the Centurion. The memorial will be a great addition to the beautiful parish church.

UNITED Lenten services of the New Haven parishes are held at Christ Church on Wednesday evenings in Lent, the successive preachers, beginning at Ash Wednesday, being: the Very Rev. Wilford L. Robbins, D.D., Dean of the General Theological Seminary, New York City; Rev. Robert L. Paddock, rector of the Church of the Holy Apostles, New York City; Rev. William H. van Allen, D.D., rector of the Church of the Advent, Boston; Rt. Rev. Frederick Courtney, D.D., rector of St. James' Church, New York City; Rev. Walton W. Battershall, D.D., rector of St. Peter's Church, Albany; Rt. Rev. Thomas A. Jaggar, D.D., rector of St. Paul's Church, Boston; and Rev. Ernest deF. Miel, rector of Trinity Church, Hartford.

SPECIAL Lenten preachers at Trinity Church, Norwich, include the Rev. Messrs. Emory H. Porter, D.D., rector of Emmanuel Church, Newport, R. I.; James De Wolf Perry, Jr., rector of St. Paul's Church, New Haven; and James B. Werner, rector of Grace Church, Norwalk. Those at Christ Memorial Church, Pomfret, include the Rev. Messrs. J. Chauncey Linsley, rector Trinity Church, Torrington; Samuel Hart, D.D., Vice Dean Berkeley Divinity School; Arthur S. Lloyd, D.D., General Secretary D. & F. Missionary Society, New York City; J. Hendrick de Vries, D.D., St. Mary's Church, New York City; and Ellis Bishop, St. Stephen's Church, Boston. Those at St. Mary's Church, South Manchester, include the Rev. Messrs. John H. Jackson, Hartford; William H. Morrison, Trinity Church, Bistol; Percy Barnes, Ph.D., St. John's Church, Essex; James P. Faucon, Christ Church, Hartford; H. G. Munro, St. James' Church, Farmington; and the Rt. Rev. Chauncey B. Brewster, D.D., Bishop of the diocese.

At the latter named parish a vested choir of twenty-four voices has recently been introduced. The mortgage placed upon the rectory when the parish house was built has been paid in full, leaving the property free of debt.

GRACE CHURCH, Broad Brook (the Rev. Adelbert McGinnis, rector), has received, since January 1st, the following beautiful memorials: chalice and paten of solid silver gilt, in memory of William Slocum Groesbeck and his wife, Elizabeth Burnet Groesbeck, given by their daughter, Mrs. R. H. I. Goddard of Providence, R. I.; bread box of solid siver, and cut-glass cruets, in memory of Sophia Lord Pitman, given by the Misses Pitman of Providence, R. I.; altar cross and eucharistic candlesticks, in memory of Marcus Lyon Fiske, M.D., one of the founders of Grace Church, and his wife, Frances Anne Fiske, and their son, Lebbeus, given by the Rev. George McClellan Fiske, D.D., of Providence, R. I.

The parish will soon celebrate its 59th anniversary. The rector has been promised a large gift of books for a library, provided he can build a parish house and thus give them suitable room. In order to do this, outside aid will be necessary.

Broad Brook is quite isolated, and to have a library which would benefit the village people, irrespective of creed, would mean much in their social and intellectual development. The parish house would also provide for work among the young men of the village, who at present have no place to spend their evenings except the barroom and saloon. There is no house or room in the village that can be rented, and if anything is to be done for the social betterment of the people the parish house must be built. The parish can acquire land adjoining the church. The people are making heroic efforts toward self-support. For several years, up to November 1904, the parish was in charge of lay readers, but since that time there has been a resident priest. The people are all poor, operatives in the mill on smalll wages, and it is because of the poverty and earnestness of the people that the rector is about to make an appeal to other Church people in behalf of this much needed building. The parish has started a fund to repair the stone church which for many years has been much neglected. By permission the rector can refer to the Bishop and the Archdeacon of Hartford has given a letter commending the work.

DULUTH.

J. D. MORRISON, D.D., LL.D., Miss. Bp.

Missionary Notes.

AT CHRIST CHURCH, St. Vincent (Rev. Geo. Rennison, rector), the church and rectory are both to be remodelled as soon as the spring opens.—A CEMENT foundation and a furnace have been placed under St. John's Church, Hallock.—ST. LUKE'S, Detroit (the Rev. J. C. Munsen, rector), has had a new roof placed upon it, and the church has been repaired and all expenses met through the efforts of the rector.

INDIAN WORK is progressing wonderfully. The Rev. Messrs. Benj. Brigham and E. C. Kah-O-Sed are both proving their sincerity by the fruits of their labors. Recently the Bishop visited St. Columba's, White Earth, and the Church of the Epiphany, Beaulieu. At the former, 60 people received the Holy Communion, and the largest classes in the history of these three Indian mission fields were presented. Mrs. F. C. Wiswell, a typical English lady, is to be commended for her great work among the Indian women on the reservation.

AT BEMIDJI two lots have been selected and a modest church will probably be the outcome of the efforts of the people and of the Rev. E. S. Murphy, who visits this place twice a month.—MRS. SHAW, daughter of the Rev. Dr. Purdy, a venerable clergyman of Minneapolis, has opened a Sunday School at her new home in Buhl Mines, and has 61 children enrolled.—A BUILDING FUND has been started at Beardsley under the energetic supervision of the missionary, the Rev. J. R. Alten, who spends most of his time on the railroad cars, as he has many missions.—A VESTED CHOIR has been introduced in St. John's Church, Duluth.—ST. JOHN'S, Moorhead, has lately paid the last instalment on an old note that has been an eyesore and byword in the parish, and new life has taken hold of the congregation, in that they are working toward the much needed rectory.

HARRISBURG.

James H. Darlington, D.D., Ph.D., Bishop.

The Bishop in Demand—Lent in Harrisburg.

Bishop Darlington has felt himself obliged to decline an invitation from the Philadelphia Divinity School to preach the commencement sermon to the class which graduates on June 7th, because he would be compelled to absent himself before the close of the second annual convention of the diocese, which meets in Christ Church, Williamsport, on June 6th. He has, however, been able to accept an invitation to preach before the students of the Pennsylvania State College, near Bellefonte, on Sunday morning, May 27th, President Atherton having pressed the matter more urgently because the Bishop was unable to go a year ago. Bishop Darlington has also promised to preach to the graduating class of St. Mary's, Burlington, N. J., May 30th.

Successive preachers at St. Paul's, Harrisburg on Wednesday nights, beginning March 7th, are the Rev. H. Brownlee Smith, rector of St. Andrew's; the Ven. Alex. McMillan, Archdeacon of Harrisburg and rector of St. John's, Carlisle; the Rev. Rollin A. Sawyer, rector of St. Stephen's, Harrisburg; the Rev. F. P. Willes, rector of Trinity Church, Steelton; and the Rev. Wm. F. Shero, rector of St. John's Church, Lancaster, Pa.

At St. Stephen's, special preachers on Wednesdays are the Ven. Alexander McMillan, Rev. Robert Fisher Gibson, Rev. George Israel Browne, Rev. William Carson Shaw, Rev. William Northey Jones, and the Rev. Walter DeForest Johnson.

KENTUCKY.

Chas. E. Woodcock, D.D., Bishop.

Lent in Louisville.

The daily Lenten services in the Louisville churches are being well attended. Friday afternoons the six central parishes have a union service in the different churches in rotation, which gathers congregations taxing the seating capacity of the buildings. On Wednesday nights, in the Cathedral, the Bishop is delivering a series of sermons on The Creed to congregations that fill the large church. The second of these was on the Incarnation and the Virgin Birth, in which the Bishop showed that the former demanded the latter. In all ages, among all races, the human heart has craved a mediator between God and man. In the fulness of time this longing was gratified, when the Second Person of the Adorable Trinity "for us men and for our salvation came down from heaven and was incarnate by the Holy Ghost of the Virgin Mary." One who denies the Virgin Birth because of its miraculous nature, will deny for, like reason the Resurrection and the Ascension—in a word, will reject Christianity. Such an one rejects the unbroken tradition of the Catholic Church for nineteen hundred years; he rejects the testimony of Holy Scripture; he rejects the witness of the Holy Ghost; he rejects God! The priest who does not believe the Virgin Birth and yet stands at God's altar and recites the Church's Creed and offers the collect and proper preface for Christmas day, must be a conscious hypocrite. For an honest man, finding himself unable longer to hold the faith of the Church, would ask to be deposed from a ministry which demanded the utterance by his lips of that which he denied in his heart.

These sermons are attracting much attention, notably among men who have been non-church-goers.

Bishop Woodcock invited the Churchmen of Louisville to make a corporate communion at 7:30 A. M., the Second Sunday in Lent in the Cathedral, the special intention being the noon-day Main Street meetings in the hall of the Board of Trade, to begin the following day and to continue for four weeks. Quite a number of the faithful responded.

LONG ISLAND.

Frederick Burgess, D.D., Bishop.

City Missions—Hempstead.

Unusually rapid work is being done in the establishment of new missions in outlying sections of the borough under the direction of the new Archdeacon of Brooklyn, the Rev. J. Townsend Russell. One of the missions has just been established at East New York, located permanently at the corner of Blake and Milford avenues. It has not yet been named. At the first session of the Sunday School there were 34 scholars present, and at the first service there were 60 adults. Services have also been established in the section known as Flatlands, beyond Flatbush. The mission is intended to minister to the field to the south of the Church of the Nativity.

Work is being pushed on the remodelling of St. George's Church, Hempstead, in an effort to have the work completed by Easter. Services are being held in the parish house. The work being done on the church is to cost about $25,000, and when it is finished the building will present a fine example of the Colonial type of Church architecture. The interior will be finished principally in white, with gold ornaments.

LOUISIANA.

Davis Sessums, D.D., Bishop.

Lent in New Orleans—Requiem for Priest.

The speakers for the second week at the mid-day services held by the Church Club of New Orleans, were the Rev. A. W. Skardon, Rev. J. O. Miller, Rev. Byron Holley, Bishop Sessums, Rev. W. E. Denham, and the Rev. W. S. Slack.

A Requiem Celebration for the repose of the soul of the Rev. Augustus J. Tardy was held in St. John's Church, Saturday, March 10th, the anniversary of his departure from this life. The Rev. A. J. Tardy was the beloved rector of St. John's, and many of his friends were present at the celebration, at which the Rev. E. W. Hunter of St. Anna's was the celebrant and the Rev. A. W. Skardon was deacon. The eucharistic vestments were worn and all present joined in the petition for an increase of joy, light, and peace, to the deceased priest.

Bishop Sessums delivered the second Wednesday night lecture in St. Paul's Church on the 14th inst. The largest attendance yet was present and the immense congregation was deeply impressed and greatly benefited.

MARYLAND.

Wm. Paret, D.D., LL.D., Bishop.

Clergy go to the Holy Land—Baltimore Notes—Annapolis.

A party of prominent clergymen of Baltimore and a number of others left on March 8th for New York, where they sailed on the 9th on the steamer *Republic* for a tour of the Holy Land and other parts of the Old World. On the way over stops will be made at the Azores and Gibraltar. A cruise of the Mediterranean will follow, with excursions into the adjacent countries, after which there will be a sail up the Nile to Cairo, where ten days will be spent, and thence to Palestine. Returning home, stops will be made at Constantinople and Naples. June 1st is set for the date of their return to Baltimore. Those in the party are the Rev. Dr. J. S. B. Hodges, rector emeritus of old St. Paul's Church; the Rev. Edwin B. Niver, rector of Christ Church, and Mrs. Niver; the Rev. Dr. J. H. Eccleston, rector of Emmanuel Church, and his great-niece, Miss Blanche Brune; the Rev. Robert S. Coupland, rector of the Church of the Ascension, and Mrs. Coupland; Dr. and Mrs. J. Hall Pleasants, Mrs. Richard B. Buck, Miss Louisa Riach, and Mr. Charles Goldsborough.

At the request of numbers of his old parishioners, Dr. Hodges was at St. Paul's Boys' School one afternoon a few days before he started, in order to give his many friends a chance to say good-bye to him, and a great many availed themselves of the opportunity. Dr. Hodges has been living recently at his country home near the Relay, in Howard county.

The Bishop, five of the most prominent rectors in Baltimore, and Mrs. A. L. Sioussat, president of the Woman's Auxiliary of Maryland, have promised a fund of about $1,400 toward the erection of a parish house on Solomon's Island. An aggressive work has been commenced there among the oystermen of the island. Solomon's Island is one of the most prominent oyster settlements of the Chesapeake Bay. There is an average population of several hundred families, and it is the purpose of the Bishop to develop the practical work of the Church there as much as possible. The Rev. Lionel A. Wye is the rector in charge on the island now, and he reports that future prospects are encouraging notwithstanding that the work has been considerably hampered through lack of buildings. The proposed parish house will cost about $1,800, thus leaving about $400 more to be subscribed.

The annual public service af the Churchman's Club of Maryland will be held this year on the feast of the Annunciation, March 25th, at 8 P. M., in old St. Paul's Church, Baltimore. The occasion will be marked by a special programme of music sung by the boy choir. The sermon will be preached by the Rev. Dr. Arthur S. Lloyd, general secretary of the Board of Missions. The Churchman's Club was founded about eight years ago and its present membership of 225 includes many of the most prominent laymen of the diocese.

Special Lenten preachers at St. Anne's Church, Annapolis, include the Rev. George Calvert Carter, Washington; Bishop Coleman of Delaware; Rev. John Gardner Murray, Baltimore; Rev. Edward Miller Jefferys, Philadelphia; and the Rev. William Bruce McPherson, Baltimore.

MASSACHUSETTS.

Wm. Lawrence, D.D., LL.D., Bishop.

Death of Mrs. Samuel Eliot—Catholic Club.

Church circles of Boston were most surprised to learn of the sudden death on Tuesday of last week, of Mrs. Samuel Eliot, wife of the one-time president of Trinity College. Mrs. Eliot was 74 years of age and had been in excellent health up to the time of her sudden taking away. She was related to a number of prominent families, was fifth in descent from John Otis, Revolutionary patriot, and was a daughter of the late William Foster Otis and Emily Marshall, a famous beauty of her day. Samuel Eliot, who was born in Boston in 1821, was a grandson of the founder of the Eliot professorship at Harvard, and a cousin of President Eliot. He had published a number of books, and, after serving as professor of History and Political Science at Trinity College, he served the institution as president from 1860 to 1864. At Mrs. Eliot's funeral, which took place from Trinity Church, of which she had long been a member, the Rev. Dr. Mann officiated, and all of Boston's prominent families were represented among the large throng of mourners, prominent being Bishop Lawrence and Presi-

dent Eliot of Harvard. The burial was at Mount Auburn cemetery.

THERE WAS a well attended meeting of the Catholic Club at St. John's Church, Roxbury (the Rev. Charles Mockridge, rector), on the morning of Wednesday, March 7th. At the celebration of the Holy Eucharist at 10 o'clock, the Rev. William B. Stoskopf of the Church of the Advent was the celebrant; and after a business session the members of the Club listened to a thoughtful address by Bishop Weller, who took for his subject, "Optimism." Afterwards the Club went over to the Norfolk House for dinner.

MILWAUKEE.

I. L. NICHOLSON, D.D., Bishop.
WM. WALTER WEBB, D.D., Bp. Coadj.

Addresses at St. James'.

AT ST. JAMES' CHURCH, Milwaukee (Rev. Frederick Edwards, rector), the Men's Club has arranged for Friday night addresses for some weeks to come, to be delivered before the club in the parish house by several aspirants for the mayoralty of Milwaukee and others engaged in civic work. There are also Thursday conferences for women, under the auspices of the Woman's Guild, with women engaged in social betterment work as speakers, and afternoon services for children on Wednesdays.

MINNESOTA.

S. C. EDSALL, D.D., Bishop.

Minneapolis Notes—Quiet Day in St. Paul.

ALL SAINTS' CHURCH, Minneapolis (Rev. Geo. H. Thomas, rector), has decided to enlarge its present church building. The west end of the church will be torn down and the walls extended to the street line, thus adding about one hundred to the seating capacity. In addition, the floor of the church will be raised in order to provide a light and airy basement. This addition is necessitated on account of the rapidly increasing Sunday School and the growing congregation. St. Thomas' (colored) mission, under the same priest, on account of its rapidly increasing congregation and Sunday School, needs larger and better quarters. It is hoped to buy, for this mission, the building formerly used by St. Luke's parish, a defunct organization, which lost its building through a mortgage foreclosure some years ago. The building at present is used as a warehouse.

IT IS A MATTER of much satisfaction to the Churchmen of Minneapolis that a small frame church used as a house of worship in early days, successively by Gethsemane, St. Mark's, and All Saints' Churches, and sold by the latter when they built their brick church, and which since that time has been used as a furniture or grocery store, is to be torn down.

A FEW MONTHS AGO it was noted in these columns that St. Paul's Church, Minneapolis (Rev. T. P. Thurston, rector), would probably, in the near future, erect a fine stone building. Plans have since developed rapidly, and the treasurer of the parish is now calling for the payment of one-fourth of the conditional subscriptions. More property will be secured adjacent to the present church building on which a parish house will be erected and used as a church until the church is built. St. Paul's is in the midst of the fashionable residence portion of the city.

THE TWIN CITY CLERICUS met in St. Paul's Church, St. Paul (Rev. John Wright, rector), on Monday last. A paper entitled "The God-Man," was read by Mr. J. G. Pyle, a member of St. John's parish, St. Paul, and former editor of the St. Paul *Globe*.

THE VESTRY of Gethsemane, Minneapolis (Rev. I. P. Johnson, rector), are agitating the buying of a house, to be used as a rectory. This will probably be done in the near future, as with this vestry, agitation means action.

THE REV. L. P. HOLMES, priest in charge of St. John's Church, Lake Benton, has resigned, to take effect this month. Mr. Holmes has done a faithful and successful work and is one of the best missionaries the diocese has had, visiting and holding the services of the Church in the towns and hamlets within a radius of thirty or forty miles about him.

THE ANNUAL "Quiet Day" of the "Interparochial Missions Study Class" of St. Paul, was held at Christ Church, on Thursday, February 8th, with the Rev. J. O. S. Huntington, O.H.C., as conductor. There were two celebrations: at 7:30 and 9:30 A.M., both well attended, Father Huntington being celebrant at the first Eucharist and the Rev. E. E. Madeira, rector of Christ Church, at the second. Breakfast was served at 8:15, in the guild hall, for those desiring to remain during the entire day. Following the celebrations, meditations occupied each hour, until lunch time, and were resumed at 2:15 P.M., closing with Evening Prayer at 4:30. Luncheon was served at 1 o'clock in the guild hall by the Auxiliary of Christ Church. Following the custom of recent years, silence was observed throughout the day, with readings from a book of meditations during the luncheon hour.

Father Huntington took for his general subject, "The Christian Ideal," showing first the prevalence of an ideal of some sort, whether good or bad; then the necessity of a proper ideal for a true Christian development; then a delineation of a Christian Ideal. The last address of the afternoon was a most stirring and helpful one on the general subject of Missions. The attendance was larger than ever before at the Quiet Days, and nearly every one remained throughout the entire day—a most helpful and uplifting one in every way.

NEBRASKA.

GEO. WORTHINGTON, D.D., LL.D., Bishop.
ARTHUR L. WILLIAMS, D.D., Bp. Coadj.

Addresses at Beatrice—Boys' Club at Nebraska City—Clarkson Hospital.

AT CHRIST CHURCH, Beatrice (Rev. W. A. Mulligan, rector), a special series of addresses on the Prayer Book has been arranged for the Wednesday evenings of Lent, given successively by the Rev. H. B. Smith of Falls City; Rev. Dr. Palmer of Ashland; Rev. H. B. H. Bell, rector of the Good Shepherd, Omaha; the Very Rev. G. A. Beecher, Dean of Trinity Cathedral, Omaha; and the Rev. W. H. Moor, general missionary.

A BOYS' CLUB has been organized at St. Mary's, Nebraska City (Rev. B. C. Chandler, rector). The men of the parish have rented an empty store building and it is planned to fit it up with benches for wood work, which will be under the charge of Mr. Chandler, who was connected with the normal training department of the public schools in Detroit before he entered the seminary.

THE TRUSTEES of Clarkson Hospital have invited a competent architect from Chicago to look over the new site lately purchased, and present plans for the new hospital. Already about $16,000 has been collected towards the new building, and with the amount to be procured from the sale of the present building and lots, there will be sufficient money on hand to erect the administration building and one wing. The new site is a plot of ground 200x300 feet, on which there is a fine house, which will be used as a nurse's home. The location is considered one of the best in the city for the purpose, and much interest is being aroused over the prospects of the fulfilment of a long-talked-of scheme.

NEWARK.

EDWIN S. LINES, D.D., Bishop.

Mr. Mitcham's Anniversary.

THE RECTOR at Hackettstown, the Rev. W. M. Mitcham, celebrated the tenth anniversary of his elevation to the priesthood recently, and received as a memento a purse from members of the congregation. When

REV. W. M. MITCHAM.

Mr. Mitcham came to Hackettstown almost immediately after being raised to the priesthood, he took charge of a weak and badly disorganized parish. The church property had been sold away from them some years before, and was then being used as a place of cheap and often questionable amusement. The little building in the rear, now known as the guild room, was rented, and there the little flock was reorganized by the young priest in all the first vigor and enthusiasm of his life work. "He soon impressed himself on his people and the community," says the Hackettstown *Gazette*, "as a man of priestly dignity, with high purpose and the indomitable will and courage to accomplish that purpose. He has gone steadily forward in his accomplishment, backed by a constantly increasing membership that has been inspired by him to sacrifice and work, until the parish is again in the possession and ownership of the vastly improved and beautified church and home property at Church and Washington streets."

NEW JERSEY.

JOHN SCARBOROUGH, D.D., LL.D., Bishop.

Progress at Point Pleasant—Lent in Camden—Notes.

IN CONFIRMING a class recently at St. Mary's-by-the-Sea, Point Pleasant, the Bishop took occasion to congratulate rector and people on the remarkable growth of the parish, which is but little more than two years old, and in which time the number of communicants has increased from 36 to 90. Of the present Confirmation class of eleven, three came from the Presbyterian, two from the Roman, and one from the Lutheran body. Of the 31 persons presented for Confirmation by the present rector, the Rev. H. H. Bogert, 20 are converts. The Catholic Faith is fearlessly taught and practised, and the worship of this congregation is devout, simple, and Churchly. The Holy Eucharist has its proper place, as the chief service of every Lord's day. The church building is one of the most attractive, inside and out, on the Jersey coast, although very unpretentious.

THE NOON-DAY services for business men which are held this Lent in St. Paul's Church, Camden, are proving most successful. Camden is the only city in the diocese which has such services, all the other large cities confining themselves to the usual week-day services. The preachers during the season at St. Paul's include the Bishop of the dio-

cese, the Bishop Coadjutor of Pennsylvania, the Rev. John E. Hill of All Saints', Philadelphia, the Rev. Roland Ringwalt, St. Wilfrid's, Cramer Hill, Camden, the Rev. George Gunnell, St. Andrew's, Philadelphia, the Rev. Chas. S. Hutchinson, St. Clement's, Philadelphia, the Rev. E. J. Knight, Christ Church, Trenton, the Rev. C. W. Bispham, St. Philip's, Philadelphia, the Rev. George P. Hoster, Church of Our Saviour, Camden, the Rev. R. E. Brestell, St. Paul's, Camden, the Rev. Harvey Officer, Jr., Princeton, the Rev. W. C. Richardson D.D., St. James', Philadelphia, and the Rev. C. R. Fulforth, the Messiah, Philadelphia.

LAKEWOOD is in all its glory during the winter, and the Church has shared in the general prosperity. The congregations at the morning services are very large.. The Rev. E. E. Matthews, the rector, is proving himself a "wise master builder," caring for the home population as well as the visitors. The Sunday School is too large for the room provided, and plans are in hand for an enlargement. Mr. Gould's beautiful "Georgian Court" is made to contribute to the mission cause, being opened to the general public once or twice a year for an admission fee.

ST. JAMES' CHURCH, Atlantic City, has been completely transformed. It was built originally for a summer church, but the changed conditions of the city makes winter the great harvest-time. Some years ago, the Rev. W. W. Blatchford was sent there by the Bishop as a missionary, to make St. James' a winter parish. The old summer vestry disbanded and deeded the property to the diocese. Everything had to be done, as there was but a wooden shell to begin with. Heat and electric lights were introduced, a new organ procured, and now the entire building is being encased with solid stone walls. The tower was dedicated by the Bishop on Sexagesima Sunday. This is entirely new. When the convention meets there on May 8th next, they will hardly recognize the building.

AT TRINITY CHURCH, Moorestown, the chancel has been greatly changed, after plans by Henry A. Macomb, architect. The interior has been made new, and the outside painted.

OKLAHOMA AND INDIAN TERRITORY.

F. K. BROOKE, D.D., Miss. Bp.

Church Reopened at McAlester.

ALL SAINTS' CHURCH, South McAlester, Ind. Ter., was opened for service by the Bishop on the 4th inst. The Rev. Fletcher Cook took charge of this parish in Advent, and the congregation increased so that it became necessary to enlarge the church. Its seating capacity has been doubled.

PENNSYLVANIA.

O. W. WHITAKER, D.D., LL.D., Bishop.
ALEX. MACKAY-SMITH, D.D., Bp. Coadj.

Return of Mr. Thomas—Philadelphia Notes.

MR. AND MRS. GEORGE C. THOMAS have returned after a short trip to the city of Rome.

GROUND was broken on Wednesday, March 7th, for the new church building for the chapel of the Prince of Peace, at Twenty-second and Morris streets, Philadelphia (the Rev. H. K. B. Ogle, vicar), one of the two chapels connected with the Church of the Holy Trinity, Philadelphia. It is estimated that the building will cost about $50,000. At the close of the service, the Rev. Floyd W. Tomkins, D.D., turned the first spadeful of earth. Many members of the congregation were supplied with spades and assisted in breaking the ground.

A SILVER PYX has been given to the Church of the Ascension (the Rev. G. Woolsey Hodge, rector) as a memorial to Mrs. Julia de Veaux Peters, a communicant of the church, and was used for the first time at the recent consecration of the church.

THE ANNUAL "Quiet Hour" of the women of the diocese will be held in the Church of the Holy Trinity on Thursday, March 22nd, and will be conducted by the Rev. Nathaniel Seymour Thomas, rector of the Church of the Holy Apostles. This will be followed by a conference in the parish house, when the following topics will be discussed: The Right Use of Speech; The Influence of Companionship; The Loss of the Sense of Responsibility; The Prisoners and Their Claim Upon Us.

THE FOLLOWING gifts have been presented as memorials to the Church of the Annunciation (the Rev. Daniel Ingalls Odell, rector): an altar service book for the high altar, in loving memory of William Hilleary Holmes, formerly a choir boy of the church, and a hand-painted tabernacle door for the altar in the Lady Chapel. The painting represents our Lord holding the Chalice and the Host. The door is in loving memory of Henry Drake Monkhouse, sometime an acolyte of this parish, who entered into rest July 22, 1905.

A NOTABLE LIST of lay speakers has been secured for the Thursday evenings in Lent at the Church of the Holy Apostles, including Mr. John W. Wood, secretary of the Board of Missions; Mr. Morris Earle, secretary of the Men's Thanksgiving Missionary Offering committee in the diocese of Pennsylvania; Mr. Robert H. Gardiner, president of the General Council of the B. S. A.; and Mr. George C. Thomas.

THE ATTENDANCE at old St. Paul's Church, Philadelphia, at the noon-day services for business people has increased over last Lent about twenty-five per cent. From Monday to Saturday, March 5th to 10th, Father Huntington gave a series of addresses on "The Christian Ideal," and the attendance of men was remarkable even on Saturday. In St. Paul's churchyard is buried the remains of Edwin Forrest, the actor, the anniversary of whose birth was noted in Philadelphia, he having been born just one hundred years ago on March 9th, and his tomb is always decorated with floral tributes from the inmates of the home for actors which Forrest endowed. The attendance at St. Stephen's Church, which is in the very centre of the business district, taxed the capacity of the church. The Rev. Floyd W. Tomkins, D.D., rector of the Church of the Holy Trinity, Philadelphia, gave the addresses.

GROUND will soon be broken for the new St. Paul's Church (the Rev. E. S. Carson, priest in charge), at the corner of Fifteenth and Porter Streets. The plans are being prepared by the son of the late Rev. Richard N. Thomas and nephew of Mr. George C. Thomas. It is estimated that the church will seat about eight hundred persons.

THE Bishop Coadjutor of Milwaukee preached at the Church of the Transfiguration (the Rev. H. H. P. Roche, rector), at Evensong on the Second Sunday in Lent.

NEARLY $1,600 has been given for the new high altar at St. Elisabeth's Church (the Rev. William McGarvey, D.D., rector), and it is hoped that the entire sum needed will be in hand so that the altar may be put up during the summer. Large numbers have attended the mission conducted by the Rev. Fr. Parrish, O.S.B.

THE PHILIPPINES.

CHAS. H. BRENT, D.D., Miss. Bp.

Missionary Progress.

SPEAKING of work of the Church within the District, Bishop Brent said, in his recent Convocation address: "In the north there has also been growth, so that we have a group of boys ready for school. I shall look to the Convocation for advice as to the wisest course we can pursue. At present my judgment is in favor of beginning the school in such accommodations as we already have in Baguio and adding to our buildings as we are able. Zamboanga is in need of an additional missionary if our work there is to be extended to the natives, as I trust it will be."

PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.

City Notes—Mission at Butler.

THE MISSION STUDY CLASS connected with the Pittsburgh Branch of the Woman's Auxiliary, held a meeting at the St. Mary Memorial parish rooms, on Thursday afternoon, March 8th. Papers were presented by Mrs. C. K. Carrier, of Calvary Church, on "The Southern Mountaineers," and by Mrs. Margaret Phillips, of Christ Church, Allegheny, on "The Work of the Church in Mexico."

THE ATTENDANCE at the noon-day Lenten services in Trinity Church is keeping up well, and this week the Rev. Dr. W. W. Bellinger, of Utica, N. Y., has delivered a series of five interesting addresses. On Saturday the preacher was the Rev. D. L. Ferris, of this city, who had for his subject, "The Discipline of Thought."

BEGINNING with Ash Wednesday and extending over the following Sunday, the Rev. L. F. Cole, Archdeacon of the diocese, held mission services in St. Peter's Church, Butler, making three addresses each day. Good congregations were in attendance, and much interest was excited. During the Lenten season Archdeacon Cole expects to hold similar series of services in various parishes and missions of the diocese.

RHODE ISLAND.

WM. N. MCVICKAR, D.D., Bishop.

Lent in Providence.

DURING Lent, at St. Stephen's, Providence, the sermons on Sunday mornings will be on "The Ten Commandments." On Wednesdays there will be these special preachers, viz.: the Rev. James Bancroft, curate of St. John's, Providence; the Rev. F. C. Lauderburn, curate of All Saints', Worcester, Mass.; the Rev. A. E. Carpenter, rector of St. Peter's, Manton; the Rev. Henry Bassett, rector of Epiphany, Providence; the Rev. J. M. Hobbs, rector of St. Andrew's, Providence; the Rev. F. J. Bassett, D.D., rector of the Church of the Redeemer, Providence.

SACRAMENTO.

W. H. MORELAND, D.D., Miss. Bp.

Retreat at Sacramento—Rectory at Santa Rosa—Red Bluff.

A RETREAT for the clergy of the diocese was held at Trinity Church, Sacramento, February 26th and 27th. Some most helpful counsel and advice were given by Dean Hodges of Cambridge Theological School, and the clergy returned to their fields of labor better prepared for the holy season now with us.

A NEW RECTORY has just been completed at Santa Rosa at a cost of $3,000. It is an admirable structure, containing ten rooms, well calculated to increase the comfort of the rector, Dean Burleson.

ST. PETER'S CHURCH, Red Bluff (the Rev. H. A. Cresser, rector), has the unique distinction of having the only junior branch of the Woman's Auxiliary in this Missionary District.

SOUTH CAROLINA.

ELLISON CAPERS, D.D., Bishop.

Memorial Window in Greenville.

A WINDOW in memory of the late Rev. John Gass has been placed in the chancel of St. Andrew's Chapel, Greenville. It is of Italian glass and is 17x4 feet. It represents the Good Shepherd. A memorial service was held on the First Sunday in Lent, and after an address by the Rev. A. R. Mitchell, rector of Christ Church, Greenville, the window was unveiled by Mr. Gass' two young sons.

TENNESSEE.

THOS. F. GAILOR, D.D., Bishop.

Memphis Notes.

AT THE Church Home, Memphis, under the charge of the Sisters of St. Mary, a fine marble font was consecrated on March 5th by the Bishop of the diocese, assisted by the Very Rev. James Craik Morris and Rev. Thomas D. Windiate, the service being choral Evensong, and the Bishop making a commemorative address. The font, complete in all its arrangements and setting, and with brass ewer and silver baptismal shell, was the gift of Mrs. O. H. Benton of Memphis, in memory of her deceased husband, who died October 3, 1902. The font was designed by Gorham. and is a most beautiful and necessary addition to the chapel of the Church Home, which cares for so many of God's little ones.

ON MONDAY, March 5th, at Calvary parish house, a large gathering of men assembled to meet the president of the Brotherhood of St. Andrew in the United States, Mr. Robert H. Gardiner. At this meeting, which was part of the movement in arranging for the Brotherhood convention at Memphis in October, Mr. Gardiner made an address setting forth the purpose of the convention and particularly for its holding in Memphis. Hubert Carleton, general secretary, and Secretaries G. Frank Shelby, E. C. McAllister, George H. Randall, and F. M. Adams were also in attendance, the two former making addresses. These Brotherhood men have also been speaking at the noon-day Lenten meetings in the down-town district, as has Mr. Courtney Barber, council member from Chicago.

THE REV. J. O. S. HUNTINGTON, O.H.C., has arranged to give a Quiet Day for the associates of the Order of St. Mary and the lady associates of the Church Home, on Saturday, March 17th.

THE FIRST BIDS have been let for the erection of the nave of St. Mary's Cathedral, Memphis.

VIRGINIA.

ROBT. A. GIBSON, D.D., Bishop.

Armenian Service in Richmond—Notes.

THE REV. FATHER ISAAC, of the Armenian Church, presenting proper credentials from his Bishop, was given the privilege of the use of St. Paul's Church, Richmond, to celebrate the Holy Eucharist on the early morning of the First Sunday in Lent. About thirty or forty Armenians were in attendance, made their communion, heard the words of their own native speech, and listened to the service of the Church which they love, and which is now undergoing so much persecution in its far Eastern home. Father Isaac pleaded with Mr. Forsyth, the rector of St. Paul's, to look after and minister to these lonely sheep of that part of the Church Catholic.

BISHOP NILES of New Hampshire, who is spending some time in Richmond, visited the Richmond Clericus on Monday morning, and entertained that body by some reminiscences of his ministry and of the days of his professorship in Hartford, Conn. Especially instructive were his allusions to the two Drs. Andrews and to Dr. Bushnell. His words of the sweet unity and concord existing in Hartford and the splendid fellowship of the people of that city will long linger in the minds of those that heard him speak.

THE Society for the Preservation of Virginia Antiquities have been allowed by the Legislature $2,500 for improvements to the grounds around the old church at Jamestown. This society is now working on plans to put everything in order that it may be ready for the pilgrimage when the General Convention meets in Richmond next year.

ST. JOHN'S CHURCH, West Point (Rev. Chas. J. Holt, rector), recently remodelled, enlarged, and beautified, has had presented to it by Mr. and Mrs. Emmerson Smith, of Portsmouth, Va., two handsome bronze vases, also a beautiful reading desk, in memory of Mrs. Smith's mother, who died two years ago. Dr. Wm. K. Gatewood has presented a beautiful altar cross in memory of his little son, Thos. McCandlish Gatewood. These memorials complete the already Churchly improvements of this handsome little church, all of which are a credit to the rector, vestry, and people.

NEWS has just been received in Richmond that the Rev. Churchill Chamberlayne, B.A., holding the Sparrow Fellowship of the Virginia Seminary, and studying in Germany, has received his Ph.D. degree six months ahead of time. The Richmond Clericus on hearing of Dr. Chamberlayne's remarkable success, immediately sent congratulations, he being a native of Richmond.

WASHINGTON.

H. Y. SATTERLEE, D.D., LL.D., Bishop.

Woman's Auxiliary.

MISS WILKES, president of the Woman's Auxiliary, is doubly bereaved in the death at Florence, Italy, of her mother, the widow of Rear Admiral Wilkes, and also her sister, which occurred within two weeks of each other. Resolutions of condolence were passed at the March meeting of the Woman's Auxiliary on the 6th inst.

At that meeting there were interesting addresses given by the Rev. F. E. Lund of China, and the Rev. Dr. Bishop of the University of the South.

WESTERN NEW YORK.

WM. D. WALKER, D.D., LL.D., D.C.L., Bishop.

Death of Nathaniel Rochester Missions Study.

MR. NATHANIEL ROCHESTER, a warden of Trinity Church, Buffalo, a member of the Standing Committee of the diocese, and a life-long Churchman, died at his residence soon after midnight of March 5th (*i.e.*, on March 6th). Mr. Rochester, besides being president of the Third National Bank of Buffalo, was also prominent in business and social circles. The funeral services which were simple were held in Trinity Church, the rector, Rev. C. J. Davis, officiating, on Thursday afternoon and were attended by the vestry of the parish, the Standing Committee of the diocese, the directors and employees of the Third National Bank, the Society of the Sons of the Revolution, many of the city clergy and friends of the family.

In the taking away of Mr. Rochester, his parish and the diocese suffer an irreparable loss. He is survived by his wife and two children, his brother, Dr. DeLancey Rochester, and four sisters, who all have the deep sympathy of the entire community.

THE SESSIONS of the Missions Study Classes of the parishes of Buffalo and vicinity are being held on Saturday afternoons at 3 o'clock in Trinity parish house and are being exceedingly well attended. The class is in charge of Mrs. Thos. B. Berry, Japan being the subject studied.

CANADA.

News of the Dioceses.

Diocese of Rupert's Land.

IT IS UNDERSTOOD that the diocesan Synod, which is usually held in June, will this year be held later on account of the visit of Arch-

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bishop Matheson to England in the early summer. He goes at the invitation of the secretary of the S. P. G., in the interest of Church work in the Northwest.—OF THE SUM of $150,000 required for St. John's College, Winnipeg, nearly one-third has been subscribed.

Diocese of Huron.

IT IS EXPECTED that the May meeting of the rural deanery of Bruce will be particularly interesting, as several well-known speakers will be present.—THE new parish of St. James and St. Paul, Brantford, has been set aside, the boundaries of which will be settled at the next meeting of the diocesan Synod. —THE ANNUAL meeting of the diocesan W. A. will be held April 3d, 4th, and 5th, beginning with a celebration of Holy Communion in St. Paul's Cathedral, London. Bishop Williams will preach. The business sessions will be held in the Bishop Cronyn Hall.

AT THE February meeting of the rural deanery of Essex, the plans of assessment were discussed and a visitor, the Rev. R. T. W. Webb of St. Philip's Church, Detroit, explained the method used in the diocese of Michigan.—THE organization of a choral union in the rural deanery of St. Thomas is proving very successful.—THE CHOIR of Christ Church, Port Stanley, is to be vested for the first time on Easter day.—A VERY FINE memorial window has been placed in the Church of St. John the Evangelist, London, by the St. John's Bible Class and Athletic Association.

Diocese of Saskatchewan.

A VERY ENCOURAGING report was given at the meeting of the executive committee at Prince Albert, in February, as to new churches opened and missions begun in the diocese during the year. There are now 27 clergy at work in the diocese and eight lay readers.—THE McLean Memorial church at Prince Albert was dedicated by Bishop Newnham, February 4th.

Diocese of Ottawa.

THE SUM of $20,000 has been secured for the diocesan Endowment Augmentation fund, and a large part of the diocese remains to be canvassed.—ST MATTHEW'S CHURCH, Ottawa, is making efforts to raise money for a new organ.—THE local Council of St. Andrew's Brotherhood has prepared a plan to form athletic associations in connection with the Bible classes and Sunday Schools in the city parishes.

Diocese of Calgary.

THE Bishop of Calgary is forming two new parishes in the western part of the city of Calgary, to be known as St. Stephen's and St. Barnabas', respectively. The parish of St. Stephen lies south and that of St. Barnabas north of the Bow River.—ARRANGEMENTS are being made for the enlargement of St. Hilda's Ladies' College. The present year is likely to prove an epoch year in church building throughout the diocese.

Diocese of Montreal.

THE ARRANGEMENTS for the daily services during Lent in the city churches in Montreal are very complete. In the Church of St. John the Evangelist there is a daily celebration of Holy Communion at 6:30 A. M. and another at 7 A. M., three times a week, in addition to the celebrations on Sundays and holidays.

ADDRESSES will be given at the daily Lenten afternoon services in Christ Church Cathedral by the city clergy, and on Friday evenings there will be a course of lectures by the vicar on "Four Epochs of Chrstian History."—THE SUCCESSOR to Mr. Brooke at the Church of St. James' the Apostle, is the Rev. Almon Abbott, now assistant at St. Luke's Cathedral, Halifax. He will begin his duties about the 1st of May.—BISHOP STRINGER of Selkirk preached at St. Stephen's Church, Montreal, and at the Church of St. James the Apostle, on Sunday, February 25th.—AT THE monthly meeting of the diocesan Woman's Auxiliary, March 1st, being the first after the annual meeting, the committees were named for the ensuing year.

Diocese of Toronto.

BISHOP SWEATMAN, in his Lenten pastoral, urges that during this season the usual round of gaiety and entertainments should be given up, and more time be spent in the services of the Church and in doing some definite work for the advancement of Christ's Kingdom.—CANON CODY, rector of St. Paul's Church, Toronto, has declined the position of principal of Wycliffe College, in succession to Principal Sheraton.—IT IS STATED that the amount of the mortgage debt on St. Alban's Cathedral, Toronto, is $50,600, and that there

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are two other small debts.—THE ANNUAL meeting of the diocesan board of the W. A. will be held in the guild hall, May 2nd, 3d, and 4th.

EFFORTS are being made to raise the sum needed for a Home for the Aged in Toronto. This good work is under the supervision of the Sisters of St. John the Divine, who have carried it on for the last eighteen years, and it is now proposed to extend it.—A GOLD WATCH was presented to Bishop Stringer of Selkirk by the alumni of Wycliffe College, February 15th.—THERE is to be a conference of workers in the rural deanery of West Simcoe, to be held in September.—PROF. CLARK, D.D., of Trinity College, Toronto, was married in St. Alban's Cathedral, Toronto, February 24th. The ceremony was performed by the Bishop of Toronto, assisted by the Rev. Canon Cayley, D.D., and the Rev. Provost Macklem.

BISHOP SWEATMAN has issued a circular letter to the clergy, appointing the First Sunday in Lent to be observed as Temperance Sunday, in accordance with a canon of the diocesan Synod which enacts that a certain Sunday in each year be set apart for the consideration of temperance and that a sermon be preached on the subject. The Bishop says in part: "In view of the fact that drunkenness is on the increase, not only in the city of Toronto, but in the province of Ontario generally, I would remind you once more of the need of keeping persistently before the minds of our people the evils arising from the abuse of intoxicating liquors."—THE CONDITION of Archdeacon Langtry is extremely critical; he has been ill, owing to an accident, for some time.—A CABLE was received February 21st, from the Rev. J. R. S. Boyd and the Rev. Wm. C. White, missionaries of the Canadian Church Missionary Society in China, saying they are in no immediate danger from the threatened uprising. Both are graduates of Wycliffe College, Toronto.—IT IS PROPOSED to establish a memorial to the late Principal Dr. Sheraton.—A LARGE number of the clergy were present at the annual meeting of the Deaconess Home, Toronto, February 8th, Bishop Sweatman in the chair. It would appear that the institution is in a very flourishing condition. It was proposed to extend its influence by having associate deaconesses.

Diocese of Fredericton.

AT THE February meeting of the St. John's rural deanery in St. John, the claims of the Church of England Institute for support, were urged on Church people in the city. There was an interesting discussion on the significance and value of the Holy Communion as a means of grace, in connection with the paper on the appointed portion of the New Testament.

Diocese of Quebec.

THE PUBLIC missionary meeting under the auspices of the Quebec Church Society, in the Cathedral hall, Quebec, March 8th, had very interesting features. Bishop Williams of Huron went down to give an address.—BISHOP DUNN has issued an appeal through the clergy, asking for contributions for the distress in Japan through famine, and wishing that relief collections may be taken up in all the churches in the diocese, on the Fourth Sunday in Lent, March 25th. The sums contributed will be sent immediately to Bishop Awdry in Japan.—IT IS EXPECTED that the installation of the new canon, the Rev. Principal Waite, of Lennoxville, will take place in the Cathedral at evensong, March 25th.—THE RETREAT in February, for clergy, in St. Matthew's Church, Quebec, was conducted by Father Turner from Boston. —THERE is an innovation in the arrangements for the annual meeting of the diocesan board of the W. A. this year. It was decided to hold it in the month of March and at Lennoxville instead of in Quebec. The change of time is said to be "an experiment." It is thought that the change will do much to increase interest in the work and to bring town and country more in touch with each other. The session commenced March 7th.

Diocese of Niagara.

A MEMORIAL TABLET was unveiled in St. John's Church, Cayuga, on Sexagesima Sunday, in memory of Mrs. Barnum, late president of the parochial W. A. The annual meeting of the diocesan board of the W. A. will be held the last week in April.

Diocese of Nova Scotia.

BISHOP WORRELL has written a pastoral to his people, in which he says he is fully convinced that the time has come for building a Cathedral in Halifax. He mentions the fact that Nova Scotia is the oldest diocese not only in Canada, but in all the colonies of Great Britain, and has been a hundred years without a Cathedral. He thinks that the fire which destroyed St. Luke's Church may be providential if it makes the building of a Cathedral expedient and possible. The sum of $100,000 would be needed for the building alone, but from various sources there is already a good beginning in hand.

IT IS NOT of God's severity that He requires much from man; it is of His great kindness that He will have the soul to open herself wider, to be able to receive much, that He may bestow much upon her. Let no one think that it is hard to attain thereunto. Although it sound hard, and is hard at first, as touching the forsaking and dying to all things, yet, when one has reached this state, no life can be easier, or sweeter, or fuller of pleasures; for God is right diligent to be with us at all seasons, and to teach us, that He may bring us to Himself, when we are like to go astray. None of us ever desired anything more ardently than God desires to bring men to the knowledge of Himself.—*J. Tauler.*

SINCE I attained to a clear consciousness, by inward experience, that there is no way of satisfying the needs of the soul, or tranquillizing the heart's longings, but by the inner life in Christ, I am aware of an increase of power for the work of my calling, whatever it be, and of joy and spirit in performing it.—*Christian K. J. Bunsen.*

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Music

Editor, G. Edward Stubbs, Mus. Doc., Organist St. Agnes' Chapel, Trinity Parish, New York.
[*Address all Communications to St. Agnes' Chapel, 121 West 91st St., New York.*]

To the Music Editor of The Living Church:

Dear Sir:—May I suggest that it might encourage congregational singing to print in book form the *Selections of Psalms pointed for Plainsong Tones*, and include under the same cover the Daily Offices and the Communion Service?

There seems to be no good reason why we should, on Sunday, read the Psalms for the day; especially if "Daily" Morning Prayer and "Daily" Evening Prayer are said *only on Sundays*, and the church locked like a burglar-proof safe during the rest of the week.

The rubric reads, "or one of the Selections of Psalms."

It would be far more dignified and reverent to sing one of the Selections in unison with the choir than to carry on the unintelligible, race-horse dialogue between priest and people now in vogue in many parishes.

It is much better to learn even a *few* of the Selections and sing them *well* than to read or sing the Psalter for the day *badly*.

Yours very truly,
San Francisco. Newton H. Barry.

Such a book would prove useful in parishes where plainsong is in vogue, but there would be a practical difficulty in publishing the work. Music houses will not go to the expense of issuing anything that is not tolerably certain of a large and *continuous* sale.

There are some cheap editions of the Book of Common Prayer, with the Psalter, and the selections of Psalms, pointed for Anglican chants. These can be used for plainsong chants conforming to the Anglican type—that is, having seven measures.

The celebrated organist, W. T. Best of St. George's Hall, Liverpool, once published a Psalter for plainsong chants, agreeing with the Anglican division, but it was not much of a success, and has gone out of print.

Notwithstanding statistics, and the testimony of music publishers, there are those who would apparently consign all the Anglican psalters to the flames, if they had their way. The following footnote recently appeared on one of the monthly service lists of a prominent parish:

"Wherever the Gregorian Tone is properly understood by choir and congregation there will be found true congregational singing.

"The Gregorian Tone is not, as some would believe, a chant of a melancholy minor note intended for Lenten and other ferial occasions. On the contrary, it is built on grand and majestic lines, and within a compass so contained that everyone who can sing a *little* may take a legitimate part in the church service.

"The progress of Gregorian music suffers less from prejudice than from ignorance of its simple, noble melodies so full of dignity and true worship.

"Within the easy intervals of the Gregorian Tone will be found rest and peace for those who labor in the wake of the choir as it skips lightly from pinnacle to pinnacle of the Anglican chant."

What our correspondent says of the desirability of singing the Selections is evidently true, and until he finds someone willing to pay for the publication of exactly what he wants, we would advise the use of the inexpensive editions of the Prayer Book with the pointing advocated by the General Convention, and the singing of such plainsong chants as conform to the Anglican pattern.

In connection with this we may add that there are hundreds of Anglican chants that keep within the interval of a fifth, and the "pinnacle hunter" has to go considerably out of his way to find extreme altitudes.

Our correspondent might experiment with such chants as Goss in F, Woodward in E flat, Tallis in F, Aldrich in A, Russell in F, and others of the kind, and as they are exceedingly simple and easy, and as the pointing authorized by the General Convention can readily be sung by congregations, the want of the special book he calls for may not seem so imperative. The point made in regard to singing a few of the Selections *well*, rather than the Psalter for the day *badly*, is an excellent one, and is well worth following.

We have received a complaint from a correspondent, who says that the term "Romanist" is offensive to those who belong to the Roman Church. We meant no discourtesy whatever in using the word, and we do not know what to substitute for it excepting "Roman Catholic." We should then have to use in contra-distinction the term "Catholic" in speaking of our own Churchmen, and our correspondent would, perhaps, be just as displeased.

THE REDEMPTION OF THE CROSS.

Considered as restoration, there seem to be three grades or stages of redemption indicated in the New Testament. First, there is the unanimous declaration that the object of our Lord's life and death was to free us from sin. In the most sacrificial descriptions of His work this further result of the Atonement is implied. The "Lamb of God" is to "take away the *sin* of the world"; His Blood was to be "shed for the remission of sins"; by "the precious Blood of Jesus Christ as of a Lamb without blemish" men were "redeemed from their vain conversation"; He "gave Himself for us, that He might redeem us from all *iniquity*." In the next place, this deliverance from sin is identified with the gift of life, which is repeatedly connected with our Lord's life and death. "I am come that they might have life"; for "I will give My flesh for the life of the world." He "bear our sins in His own body on the tree, that we being dead to sins might live unto righteousness." Lastly, this new life is to issue in union with the life of God in Christ. "Christ suffered for sins, the just for the unjust, that He might bring us to God." "In Christ Jesus we that once were far off are made nigh in the Blood of Christ." In such passages the Apostles are only drawing out the meaning of our Lord's own declaration, "I, if I be lifted up, will draw all men unto Me."—*Arthur Lyttelton.*

THE EDITOR
EXPLAINS HOW TO KEEP UP MENTAL AND PHYSICAL VIGOR.

A New Jersey editor writes:

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The Magazines

THE *Nineteenth Century and After* for February is a very good number. The political situation in England furnishes the subject of the first three papers; but after these we have a very laudatory article on "A Great Moral Upheaval in America," by Admiral Sir Cyprian A. G. Bridge, followed by a valuable paper on "The Bishop of London on the Declining Birth Rate," by Dr. Taylor of Birmingham, and then a paper by Bishop Welldon on the "Children of the Clergy," showing that they are far above the average in ability, contrary to the general opinion. There are two excellent articles on literary subjects: "The Reading of the Modern Girl," by Florence B. Low, and "The Reviewing of Fiction," by Richard Bagot. All the fourteen articles in this number are interesting.

IN *Blackwood's Edinburgh Magazine* for February the most attractive paper is a sketch of Bishop Wilkins, by the Warden of Wadham College, Oxford, called "An Oxford Trimmer." Clouston's story, "Count Bunker," is continued.

THE *Century's* series of papers by Camille Gronkowski on "Historic Palaces of Paris" will treat in the April issue of the interesting and beautiful Hotel de la Rochefoucauld-Doudeauville. As in former articles in this series, there will be illustrations from photographs made by special permission for *The Century* and now published for the first time.

THE REVELATION OF LIFE.

Worship is the conscious self-prostration of a reasonable creature before the illimitable greatness of its God. Worship is the highest expression of reverence, which cannot help prostrating itself in adoration. . . .

And here a main purpose of worship on earth on the part of Christians, who believe that they have to prepare for the sight of God in judgment is that it is a preparation. Worship is an education for the inevitable future. Worship is a training of the soul's eye to bear the brightness of the everlasting sun. If there were no future—no judgment—nothing but this earthly life, and sheer extinction at the end of it, prayer might still be prompted by a sort of faith in a ruler of life—in a dispenser of its blessings; praise might now and then be suggested by occasional gratitude; but the greatest of all motives for worship, public and private, would not exist. As it is, we Christians adore our God, the Father, the Son, and the Holy Spirit—if intelligently—we adore Him with a view of that vast eternity which is certainly before us, and compared with which the claims and occupations of all here are infinitely little. We try to learn in worship, as by God's grace we may, to tone the manners, the occupations, the mental and moral bearing which will engage us in the countless ages of life to come. Surely, then, as we kneel in the privacy of our own chambers, or as we cross the threshold of the Church, each soul should say to itself, "Prepare to meet thy God." Prepare to meet Him now and here, as of old, and in a more special way, "the Lord is in His holy temple"—the temple of the soul—the temple of the Church.—*Canon Liddon.*

EVERY MAN has one life, and he should make the most of that life by joining it with God's life and God's thought.—*Alex. McKenzie.*

EVERY DAY is a life fresh with reinstated power. We are born anew every time that the sun rises and lights up the world for man to do his part in it.—*N. L. Frothingham.*

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